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Dear Friends:

Last autumn I remarked that signs of renewal are springing up in the Church wherever one looks. This poor century, drenched with the blood of two World Wars, may yet close in one of God's glorious springtimes. To be sure, there are still problems to be solved, people to be liberated, inequities and injustices to be overcome, but the Church as the herald of the Good News seems to be regaining her confidence by recovering her mission in the service of the Kingdom of God.

Perhaps the parenthesis through which we have been passing was predictable. The Church had made gains in membership and in support of her work, but integration was neglected as was education, and there was not sufficient preparation for the new situations that have developed throughout the world. The result has been years of reaction rather than action, a loss of initiative, and a strong tendency to follow fads. As Peter Berger has described it, "Put simply, reactivity is to climb aboard other people's bandwagons."

One of today's encouraging indicators is the strong concern for mission and evangelism. They are not the same. Mission is the broader term. It had to do with God's mission to the world in Jesus Christ, and with Christ's mission that has resulted in the presence and

power of the Spirit in the Church. The aim of this mission is nothing short of transformation of all things. Evangelism is teaching and living the Good News and results in the creation of new life in Christ. Evangelism can be accomplished only in the power of the Spirit, for it involves the miracle of new life that only God can produce.

Much has been written about the moratorium on mission, and most of it has implied that those who are responsible are leaders of the "Younger Churches." In my opinion, the chief reason for our inactivity has come from within, from our puzzlement about the sole sufficiency of Jesus Christ and from the guilt we have heaped upon ourselves. W. B. Yeats has articulated the latter:

Come, fix upon me that accusing
eye,

I thirst for accusation.

Lacking confidence in the power of the Gospel, we have been intimidated into silence.

Princeton Seminary has not diminished its commitment to mission on six continents. Again this year more than sixty students from abroad are in residence here. And the Board of Trustees is working with the Faculty in establishing a new Chair in Mission and Evangelism. The United Presbyterian Church has demonstrated again its commitment to mission through the high priority this enterprise is receiving in the Major Mission Fund and through renewed efforts to challenge this generation to take seriously the imperative of Christian witness. Christianity is an eschatological religion, the Church belongs to the future, and the future belongs to Christ. In this confidence we enter a new season of service to the Servant-Lord.

Faithfully yours,

James I. McCord
President

McCord Elected

President James I. McCord has been named Chairman of the United Presbyterian Council of Theological Seminaries (during its November meeting in Indianapolis). Following his election Dr. McCord said he is heartened by the marked increase of interest in theology among the present generation of seminarians. "This means that our preaching will be biblically based and theologically informed," he said.

The increasing integration of theology and practice, he stated, has been strengthened by the relation of the Church and the seven Presbyterian seminaries: "Evidence of this is the concentration of this meeting of the Council on evangelism and the creation of new life in Jesus Christ."

This letter was printed in the Autumn 1978 issue of the Alumni News of Princeton Seminary.





As he hurries through a day too vigorous for most, the Reverend John Maltby seems blessed with unlimited energy.

The 43-year-old Mr. Maltby is pastor of the Miller Memorial Presbyterian Church in Monmouth Junction. And he's also a magician, baker, special education teacher, rescue squad member, Boy Scout leader, musician, adviser to a seminary student, amateur carpenter, youth counselor and father to six children.

Mr. Maltby is a gaunt, anxious man who often checks his calendar to see what's coming up next. But he has a smile and a friendly greeting for every passerby and doesn't seem too busy to listen to his neighbor's problems.

The Ridge Road resident said he gets his energy from his mother, Eleanor, who at 69 recently retired as an assessor's aide in Croton Falls, N.Y., but kept her second job as a real estate broker.

Although he averages only five or six hours' sleep a night and rarely has time to watch television or listen to his favorite country music, he says it's worth it.

"I always had the feeling I had abilities that should be used. And I've had the need to stay active mentally and physically," he said.

He's been with the church for 20 years, four as a student and 16 as pastor. But because the congregation has only 120 members, the church can't pay him enough to care for his family. So for 12 years he's moonlighted as a substitute teacher.

Since one of his sons has learning problems, he became interested in special education. And, although he already was a graduate of Cornell University and Princeton Theological

Minister "juggles" schedule

by Barbara Frankel*

Seminary, Mr. Maltby went back to school and is now completing work on a master of arts in teaching at Trenton State College. He recently became the regular teacher of a class for the neurologically impaired at the Perry L. Drew School in East Windsor.

He often entertains his students with his magic tricks. Mr. Maltby's been juggling since he was a 12-year-old in Croton Falls, and now counts juggling raw eggs as a specialty.

"It only got messy once, at a state fair. But with raw eggs, that was pretty messy," he said.

He can also eat an apple while juggling and extricate himself from ropes.

"Magic is a treat and I've enjoyed demonstrating it for church or civic organizations about three or four times a year," he said.

And to show off his strength, he's mastered ripping the Buffalo, N.Y., phone book in half. The Manhattan book, he said, is still too much for him. But he's working on it.

When he isn't demonstrating magic tricks, Mr. Maltby often can be found with one of his true loves—music. An accomplished performer who plays organ, piano, trumpet and tuba, he leads both the church's junior and senior choirs and acts as accompanist. And next week, he'll be the pianist for the Drew School production of "The Mikado."

The minister devotes whatever spare time he can muster to the community. He's been an active member of the Monmouth Junction Rescue Squad and his late wife, Audrey, was squad captain. He's also a leader of Boy Scout Troop 10 in Monmouth Junction and has done youth counseling for the township.

And when he finds a minute, (he) is an amateur carpenter who built his own office, adviser to a student from Princeton Seminary, and baker of pies for Fat Eddie's, the Monmouth Junction restaurant where two of his children work.

Mr. Maltby's children—three are his, three his wife's from her first marriage—range in age from 16 to 22. Since Mrs. Maltby died in December 1976, her always busy husband says keeping active gives him less time to grieve.

"There's always someone around, something to do to keep from getting depressed," he said. But he added, "I know I shortchange my family, but when there are troubles I bend my schedule for them and they know I'll be there."

Church life is important to him, he said, especially the Miller church. "The people share the ministry with me. Many of them spend time with patients at the Applegarth Care Center in Hightstown and it's special," he said.



by James F. Armstrong (51B)*

A Beautiful People

THE REVEREND JOHN H. MALTBY (62B) adds to the above article these further activities: last summer's Boy Scout expedition at Philmont Scout Reservation, New Mexico; the wedding of his daughter Janet; a Wednesday evening worship program at Plainsboro Presbyterian Church and his own Miller Memorial; services for the elderly at four central locations; a summer Bible School in cooperation with the Dayton Church; plans for a Christian Education building; and a welcome back home for Princeton Seminary Student Assistant Lois Ann Wasson.

The pies may have first caught the attention of the three editors who recently ran stories on John Maltby (one writer described them as "heavenly...out of this world") but his work in the congregation and in the larger community is obviously recognized and valued.

*Reprint by permission of Barbara Frankel and The Home News, New Brunswick, N.J.

Photograph courtesy of Cranbury Press.

"What is it like to serve as a pastor in Barrow, Alaska?"

Very much the same as serving as pastor anywhere else—and also very different. Barrow is a community swiftly moving from a centuries-old subsistence economy to a sophisticated cash economy in about ten years' time.

In some ways the change began back in the days of World War II, but the rapid change has come with development of the North Slope oil production and the Alaska Land Claims Settlement Act. Suddenly Barrow is the center of multi-millions of dollars of development, is represented by true home rule for the first time, and has formed a native regional corporation which manages the resources obtained through the Land Claims Settlement. The interesting and encouraging thing is that the top administrative posts in both of these activities are held, and very capably, by native people.

In many ways we find ourselves to be *minority* persons in a foreign cul-

ture. Although most business is conducted in English, most other activities are still carried out in the Inupiat language. When the people really want to discuss an issue to their own understanding, they slip into Inupiat. At a session, trustees or deacons meeting I frequently must wait until they complete their discussion in Inupiat—and then am given their decision.

Sunday morning worship is conducted entirely in English, and there are several "taniks" (non-natives) in the congregation. The Sunday evening service is divided between English and Inupiat, with the message given by one of the commissioned lay preachers; or, if I preach, a translator is used. The elders rotate leadership of the mid-week service, which is entirely in the native tongue.

There are no morticians here, and no embalming of bodies. Instead the deceased is held in a refrigerator unit in the hospital morgue until time for

(Continued on page 6)

The Conversation Continues

Harold Willis Dodds (14b) and John Alexander Mackay (15B), as neighbors and presidents of neighboring institutions in Princeton, shared many common concerns. They continue their conversations at Meadow Lakes (operated by the Presbyterian Homes of New Jersey), just outside Hightstown, where both reside. Dr. Dodds was President of Princeton University, 1933-57; Dr. Mackay, President of Princeton Seminary, 1936-59. We wonder what their topic was, that recent sunny afternoon.





*Mr. Tekyi-Ansah
wearing
a ceremonial robe*

Joseph Tekyi-Ansah

Master of Theology program
Hometown: Saltpond, Ghana
Seminary: Trinity College, Legon, '68
College: University of Ghana, '74
Denomination: Methodist Church, Ghana
Home church: Saltpond Methodist Church
Marital status: Married to Mary Tekyi; three sons, Kofi Ansah, Kofi Dennis and Kofi Okwaisie; four daughters, Esi Yeboaba, Awo Dede, Ekuwa Saaba and Araba Kurantsiwa
Hobbies: Reading, singing, listening to television and radio programs
Interests: Current affairs, has curiosity about trying to find something new, especially Biblical, gardening
Accomplishments: Was first in the class of 1968 at Trinity College, graduated with honors degree in study of religion from University of Ghana; served as assistant minister in the Cape Coast circuit under the Reverend Awotwi Pratt, who is now president of the Methodist Conference, Ghana; was ordained in 1970 and posted to Freeman College, a lay training center of the Methodist Church; since 1971 has been one of the officers of the Conference and served in the following capacities: Assistant Journal Secretary, Journal Secretary, Letter Writer (internal); in 1976, was appointed Warden of the Deaconess Order by the Conference, also have been Chaplain of Prempeh College, Kumasi, for four years; at same time had charge of Kwadaso Methodist Society.

Why the Ministry: "I think I was called. I didn't choose it as such. The fact is I come from a family that accepted Christianity when it first came to Ghana. My great grandfather was an evangelist of Thomas Birch Freeman, the man through whose toil the Methodist Church took roots in Ghana. My grandfather was a Methodist minister; therefore we had a Christian atmosphere in our home which greatly influenced me.

"At 9, when my father called us children around him and asked what we wanted to do with our lives, I opted for the ministry. There was always an inner voice when I was in church telling me that my place was not in the pew but in the pulpit—always that voice. It became especially clear when my grandfather, Adam Wright, died in 1958. At an open air meeting held in his honor, the officiating minister asked who would take his place in the ministry left vacant by his death. The inner voice insistently urged me to say that I would, but I resisted. In 1963, however, the Reverend Pastor Dennis, at an Easter service, said 'Young man, God is calling you.' This time I was not disobedient to the 'heavenly voice.' After the service I went to him and said I wished to become a minister."

Why PTS: "Definitely, Princeton has a name. As far as I'm concerned the greatest gift of God to man in his creaturely situation is his brain, which must be improved as the opportunity offers. So I applied through the World Council of Churches. I was delighted when I was accepted."

After PTS: "Back home we have need of biblical tutors at our Seminary. Now, those manning the faculty in this field are expatriates who will be withdrawing in three years' time. So it is the hope of my church that if I am able to study in this field I will join the staff."



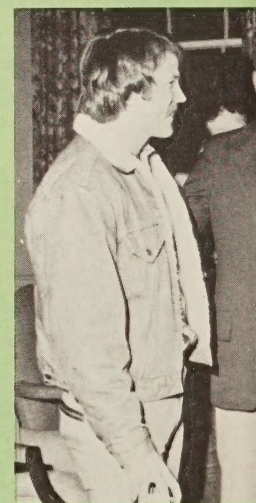
Around Camp



A Women's Center Lectured a discussion by men. (L. to R.) Martha I pastor of the Dolgeville, N. Church, Dolgeville, N. Hitner Gray (73B), co-p Church of Panther Valley, Pennsylvania; Judith C tant pastor, Basking R Presbyterian Church; (78B), pastor, United M Orange, New Jersey; S (Th.M. candidate).



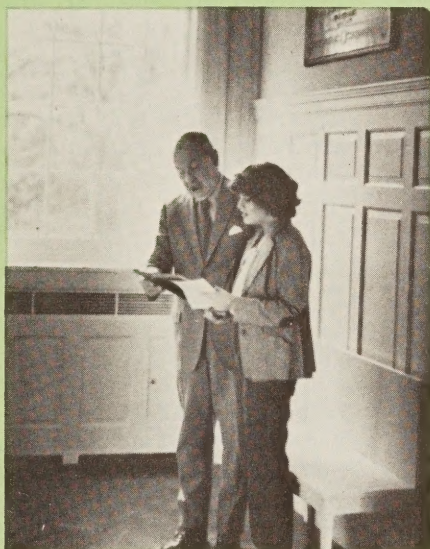
The Theological Forum series of luncheon lectures guests was President M on "Recent Developments"



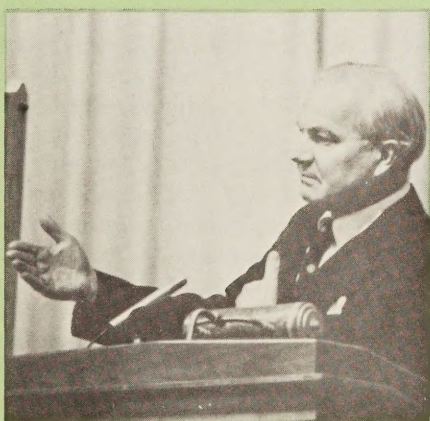
William Brower (center) Department presented Short Story Reading—"The Open Boat"—to a



The Right Reverend Josiah M. Kibira, President of the Lutheran World Federation and Bishop of the Northwest Diocese, Evangelical Lutheran Church, Tanzania; the Reverend Herluf Jensen, President of the New Jersey Synod, Lutheran Church in America; Dr. Seward Hiltner, Bishop Kibira spoke on "The State of the Church Today"; Dr. McCord, as President of the World Alliance of Reformed Churches, responded.



Laity Day 1978. The young lady with Dr. McCord is Susan Jones, sister of photographer Philip Jones (M.Div. senior).



Dr. Thomas Torrance, the Scottish theologian who was recipient of the 1978 Templeton Prize, visited the campus and gave a lecture under the auspices of his publisher, Oxford University Press.

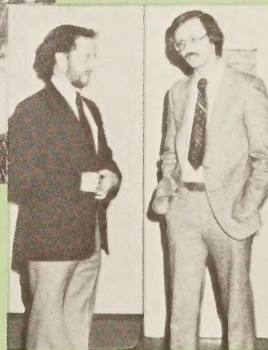


A group of Presbyterian students made the trek to 475 Riverside Drive to learn more about the functions of the working Church.

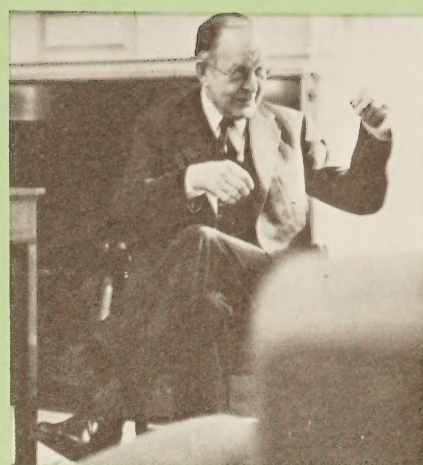


Here is a very small segment of the congregation which filled Miller Chapel for the blessing of the Stewardship Fund contributions.

"A New Look at Religion and Slavery in America," a series co-sponsored by the Association of Black Seminarians and the Seminary's History Department, brought to campus such eminent lecturers as: Dr. Lawrence N. Jones...



...and Dr. Randall M. Miller (R.) Department of History, St. Joseph's College, Philadelphia, shown here with Dr. John M. Mulder, Princeton Seminary, who arranged the program.



Dr. Niels Thulstrup, Director of the Soren Kierkegaard Institute and Professor of Systematic Theology at the University of Copenhagen, spoke on "The Significance of Kierkegaard for Theology Today."



Dr. J. W. von Moltke, Director of the Art Museum in Bielefeld, discusses with Professors Froehlich and Wyckoff some of the background for his talk on Caspar Friedrich and Philip Otto Runge.



The Reverend Jang-Won Park, pastor of Young-Kwang Presbyterian Church in Seoul, Korea, was on a two-week trip to the United States late this fall. He made time for a two-day visit with his daughter Shin-Hwa, an M.Div. senior.



A Beautiful People

(Continued from page 3)

the service. The family washes and dresses the body, places it in the casket and brings it to the church. After a half-hour viewing, or "visitation," as they call it, the minister closes the casket and begins. In each service there are several "specials": that is, some persons or groups of people give testimonials about the deceased and then sing. I usually don't know how many of these "specials" there will be before the service starts!

They are a people who love to sing. Every service has much song in it, in both English and Inupiat. They often get together in the evening at someone's house for a "Singspiration," which sometimes goes on until two o'clock in the morning. Just after or before a funeral they gather at the home of the deceased, or that of a close relative, for this purpose. And the two adult fellowship groups in the church (the Geneva and the Northern Cross Fellowships) meet every week to sing and prepare specials for presentation during church services; this is in addition to the regular choir.

Wherever the people gather the children are there also. Usually there are one or two infants contributing, not too melodiously, to the church service, and several two- to five-year olds running around the back of the church, up and down the aisles and between pews. Needless to say, I have mixed emotions about this.

They are a beautiful people, a friendly people, a people who like to laugh. They are also, at least those in the plus 30 group, apparently a deeply spiritual and committed Christian people.

It is a joy and a challenge to serve them as pastor.

**James Ford Armstrong came to Princeton Seminary via Occidental College and the University of Southern California. Before assuming his present pastorate he served as minister of Christian Education at the First Presbyterian Church of Long Beach, California, and the First Church of Spokane, Washington; as pastor of the First Church of Sandpoint, Idaho, associate pastor of Park Boulevard Church in Oakland, California, and pastor of the White River Church in Auburn, Washington.*



Community Minister



The Nassau Presbyterian Church has evolved a community ministry which it formalized this fall by naming Clark Dingman, a 26-year old student at Princeton Theological Seminary, to the part-time position of director.

It has been started in response to requests from those in need in the community, as opposed to those in the congregation. Known as the St. Andrew's Community Ministry, it is in keeping with the original concept of using the former St. Andrew's Church on Chambers Street for the relief of human suffering. When the congregation voted to sell the Chambers Street building in the spring of 1977, it also pledged to continue to meet human needs, particularly among the elderly and the mentally and emotionally handicapped.

Over the past several years, the Reverend Blan C. Aldridge (64M) of Nassau Church found himself devoting nearly 50 percent of his time to requests for help in various forms from individuals in town. Mr. Dingman, who expects to receive his Master of Divinity degree from Princeton Theological Seminary next January, assisted Mr. Aldridge last year as part of his field work at the Seminary and thus was a logical choice to continue the program. Mr. Dingman has also come to know of the difficulties experienced by some individuals in town through a summer

semester of clinical pastoral education at Princeton Medical Center.

Last year, Nassau Church rented an apartment on Witherspoon Street which has been used to provide emergency housing and to give struggling individuals time to get on their feet and make a fresh start. Mr. Dingman reports that the apartment has been occupied by many tenants and has continually served its purpose, but the need for short- and long-term housing that is affordable continues to be an acute problem in Princeton.

Goods and Services. The church also maintains a clothing closet and a food pantry, and Mr. Dingman has sometimes given a couple of bags of groceries to a welfare recipient whose check is used up before the end of the month. He will also counsel that individual on how much to set aside each month for food and will make follow-up calls to see how the financial planning is coming along. Thus the help given is in goods and services and only rarely in outright cash.

The St. Andrew's Ministry works closely with the various local and county agencies, Mr. Dingman says, often referring individuals to the appropriate one and sometimes picking up people, who, as he describes it, "fall between the cracks" and are still in need of help. "We are not trying to usurp the role of the agencies," he emphasizes, "and we don't want to duplicate what they do. Our interest is in helping them help people."

As he sees it, this ministry is answerable to the congregation in only a minimal and general way, and therefore can take risks on behalf of a person and keep on trying in a way that an agency, bound by rules and regulations and highly accountable for its funding and for its percentage of successes, may not be. He thinks one of the most important services this ministry provides is follow-up, and he yearns for a volunteer secretary who shares his concerns and will help him out on some of the telephoning.

Mr. Dingman is particularly interested in being an advocate for those who suffer injustice or are ignorant of their rights under the law. One of his "cases," (he doesn't like the word, but it does describe the fact that there is often a whole range of problems underlying the immediate crisis at

hand) involved a Princeton resident who spent four weeks in deplorable conditions in the Trenton State Detention Home before an attorney was assigned and who suffered a nervous breakdown during the wait. Having learned from that experience, he says, "We now take a greater initiative in helping members of our community with legal aid."

Making Congregation Aware. Mr. Dingman spends some of his 30-34 hours a week in this job in making church members aware of what the ministry is doing. He inserts notices in the bulletin for special needs or has them announced from the pulpit on Sundays. "I want to get the people of Nassau Church involved in helping this ministry," he asserts, "to give of their time as well as their checks."

"So many people are so caught up in their own stories and their own self-pity that they don't know what true suffering is. I want to make them aware of the stories of these other people. I see this is as a ministry to our congregation as well as to the community members who come to us."

Mr. Dingman grew up behind a mushroom processing plant near Albany, N.Y. His father was a bricklayer, his mother, a housewife, and "We were very poor," he says. "But we were happy. I don't think there is anything worse than being poor in an affluent town like Princeton to make someone really miserable."

He wanted to be a farmer but there was no money to buy a farm, so he settled on being a veterinarian instead. He paid his own way through Cornell Agriculture School and did it in three years instead of four so it would cost less. But he found he really couldn't stand being with sick animals and turned his science training to teaching biology in Sayreville.

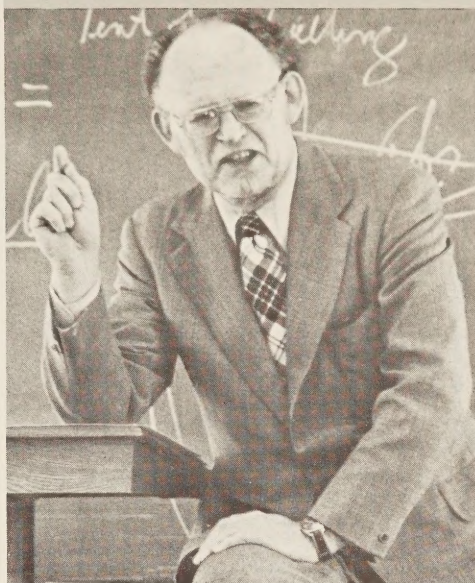
Call to the Ministry. While there he became a member of Nassau Church and experienced a very strong call to the ministry.

Mr. Dingman knows that his youth and his lack of degree and professional social work experience may make him seem an unlikely person to direct this community ministry. But he is firm in expressing his real concern for helping people and his commitment to his work. He enjoys administration and feels that his talents lie in a problem-solving approach rather than in preaching or in youth work.

He hopes this part-time ministry will evolve into one full time. "The need," he says, "seems to be there."

The above article, written by Barbara L. Johnson, appeared in the Princeton weekly newspaper Town Topics November 1, 1978.

Meet the Authors



Dr. Bernhard W. Anderson

Dr. Bernhard W. Anderson's "The Eighth Century Prophets: Amos, Hosea, Isaiah, Micah" has just been issued by Fortress Press in its series "Proclamation Commentaries, the Old Testament Witnesses for Preaching." The work demonstrates the timely nature of the Prophets' message for today, both religious and political: divine judgment, the present and the future, justice and mercy, the covenant, walking humbly with God, and waiting for God. Dr. Anderson is the Seminary's Professor of Old Testament Theology.

Dr. Katharine Doob Sakenfeld



Dr. Katharine Doob Sakenfeld's work, "The Meaning of Heseb in the Hebrew Bible: a New Inquiry," has

been published as Harvard Semitic Monograph 17. Dr. Sakenfeld, who is Associate Professor of Old Testament at Princeton Seminary, has spent her sabbatical leave this semester at the Goethe Institute and in Heidelberg, under a grant from the Association of Theological Schools. She is preparing a paper, tentatively entitled "Faithfulness in Action: the Place of Loyalty in Lifestyle," for the Fortress series "Overtures to Biblical Theology."

Miriam Therese Winter, a Roman Catholic nun who is a Ph.D. candidate, is a former medical missionary (India, Africa, Israel). Her many albums of Scriptural songs, especially "Joy Is Like the Rain," are widely known and enjoyed. Abingdon Press has now published her book, "Preparing the Way of the Lord." It is described as bringing together the fruits of her experience with contemporary worship, and is designed as an aid to those who are concerned with the quality of their community prayer. The work includes step by step programs for Christian groups and congregations.

GIFTS

Recently Princeton Seminary has received gifts

HONORING:

Pastor-Emeritus Dr. Paul Louis Stumpf (Class of 1930), in recognition of 43 years of ministry, to the Scholarship Fund

IN MEMORY OF:

John Rea Bamford, to the Scholarship Fund

Edward L. Becker, to the Education Fund

Edward L. Douglass, toward the renovation of Alexander Hall

Frank Duba, to the Frank and Elvira Duba Scholarship Endowment Fund

Millie and Samuel G. Haslett, to the Education Fund

Husband-alumnus (Class of 1910), to the Education Fund

J. Andrew Marsh, to the Education Fund

The Reverend Kenneth E. Walter (Class of 1939), to the Center of Continuing Education Fund

The Reverend Kenneth E. Walter (Class of 1939), to the Education Fund

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AS BEQUESTS:

(Anonymous), for a Chair in Missions and Evangelism

(Anonymous), to establish a scholarship endowment fund in the names of the late Ada and A. Curtis Bogert

The Seminary gratefully acknowledges these tributes and remembrances, which will be devoted to carrying on its work in the Church of Jesus Christ.

Stewardship Report

The Stewardship Committee, not yet at the end of its Fall Fund Drive, reports receipts in cash and pledges already total \$4,410 (as of November 23). With contributions still coming in, it looks very much as if this year's drive will be as successful as that which last fall broke all records. Proceeds support ten funds approved by the Seminary Community—from the Camden Foodstore Project to aid for a Philippine village.

Each spring semester (March 1-2 this year) the Committee sponsors a used book sale, with profits to be given to a third-world theological seminary library. This has proved a very popular feature of the "extra events" on campus, enabling students, often, to pur-

chase needed texts at low cost, giving faculty and staff an opportunity to fill in gaps in their personal libraries—and helping various spouses to persuade their helpmates to tidy up their studies.

If you would like to contribute volumes, they will be most gratefully received. They need not be scholarly works. If you liked a book well enough to buy it, probably someone else would be happy to find it at a reasonable price. Please send any you can part with to: Stewardship Committee, c/o Princeton Theological Seminary.

MMF, PTS—AND YOU

Did you know that the Major Mission Fund has approved 18 projects for Princeton Theological Seminary? That you can designate your participation in the MMF? That, if your company offers a "matching gift" program, you can make your gift count twice, by sending it directly to the Seminary, identifying your home church for credit and specifying the project for which you wish it used? (We'll send you a list of participating companies, if you like. You will need a coupon from your company to use this plan.)



The Specific Projects:

- Teaching evangelism and mission
- Providing scholarship aid for overseas church leaders
- The Teaching Church program
- Scholarship aid for joint continuing Continuing Education—for clergy and laity
- The teaching of preaching
- The teaching of church administration
- Scholarship aid for needy students
- Book purchases for Speer Library
- Pastoral care and spiritual nurture of students
- The teaching of Reformed theology
- Developing a Latin-American theological literature collection for Speer Library
- Bringing visiting teachers from young overseas churches
- Support of the teaching of pastoral care and counseling
- A program for women seminarians
- The teaching of church music
- The teaching of leadership in worship
- Scholarship aid for joint continuing education program with Beaver College.

Charismatic Renewal and Ecumenism

Like two streams which meet and merge their identities in a single river, the currents of ecumenism and charismatic revival are bearing the many elements of the Christian Church to a viable union.

So believes Léon-Joseph Cardinal Suenens, Primate of Belgium, according to his sermon in Princeton Seminary's Miller Chapel the evening of April 5th.

Underscoring his statements were his introduction by President James I. McCord, President of the World Alliance of Reformed Churches, and the overflow congregation of Roman Catholic and Protestant Christians.

His Eminence reminded those present that, in the first millennium, Christendom was "visibly united." The second millen-

nium brought two schisms: with the Orthodox Church in the 11th century, and with the Protestant Church in the 16th. "It is my dream," he said, "that as we draw nearer the third millennium we shall see a visible unity re-established for the glory of God and the joy of His people."

It was nine centuries after the first division and four centuries after the sec-

Left to right: Bishop Daniels of Antwerp; Bishop George W. Ahr, Trenton; Léon-Joseph Cardinal Suenens; President James I. McCord. Lending emphasis to the ecumenical nature of the evening was His Eminence's introduction by Dr. McCord, who is Chairman of the United Presbyterian Council of Theological Seminaries and President of the World Alliance of Reformed Churches.



and before ecumenical dialogue was established between Roman Catholicism and the other two Christian churches, he pointed out. Since Vatican II, there have been suggestions that the movement has slowed down, but this feeling he compared with that of the actual flight of a plane as contrasted to the turbulence at takeoff and landing: The speed is much greater, but there are fewer noticeable events by which to judge.

"The Church came out of Vatican II with a very different light," he said. "It was no more a juridical, institutional church alone... The center was Jesus Christ and the Spirit in the mystery of the Church."

It was at that historical meeting in Rome that His Eminence, as one of four moderators, made three important interventions. The last, on the subject of charisms conferred upon the laity, led to an invitation by American observers of the Council to lecture in the United States on his belief that "The Church without the gift of the Spirit is not the Church."

He believed "in all my naiveté" the invitation was for a year, "but that was 15 years ago," he added. During the years since he has spoken at seminaries and universities, usually to audiences as mixed as those at Princeton—Catholic and Protestants of every denomination, lay and clergy.

His experience has been that most of the young people associated with the charismatic renewal "have had a very special encounter with the Lord." However, he feels that the word charismatic must be corrected, because "It creates the impression that you concentrate your attention on charisms, and especially on extraordinary charisms... This would be to emphasize the gifts, rather than the Giver." The charismatic "move," as he prefers to call it, claims not to institute a sort of church, but to "give a new consciousness of life to the Spirit in the Church. This is the heart of the reality."

Describing charismatic renewal as "a new consciousness of our Christian identity," His Eminence added, "We must renew our consciousness of what happened at our baptism and confirmation, to re-read the Bible story of Pentecost and to recall Peter's preaching of the resurrection of Christ by the power of God."

"What Peter said there will be applicable for all time about Christian identity: 'Convert, change, metanoia, be baptized in Jesus... and be open to the gift of the Spirit.'"

The Christian who can say "No" to worldly values which are in contradiction

to Christ's teaching, he went on, "can die with Christ and be reborn of the Spirit." Infant baptism has led to the danger of Christianity being "essentially a continuation of sacramentalization and not enough an evangelization... We are still to be Christianized, even if we are Christians. We must say with Paul, 'It is not I, but Christ living in me.'"

Stressing the importance of the lay Christian in the Church, he said: "Theologians should open the doors and the windows, to introduce people to Jesus Christ—and then let faith be open and let intelligence play a role."

Seekers need, he feels, more than lectures. They need vision, as well, and exposure to Christian communities in which the members actively practice their faith. "That is the Christianity of tomorrow," he stated, "toward which charismatic renewal is leading."

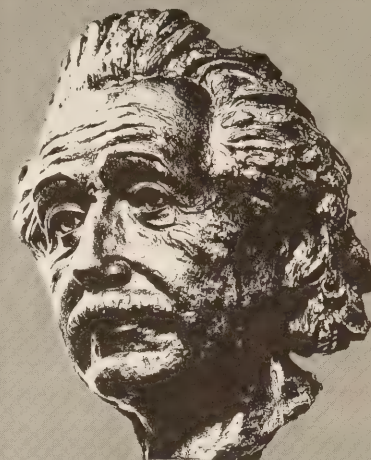
Returning to his theme of ecumenism and charismatic renewal, he stated that continued high-level ecumenical dialogue brings great progress. But people at the grassroots must "participate in a renewal of communion in the Holy Spirit," which can be immediate and need not wait for institutional problems to be solved. "If two quantities are equal to a third, they are equal to each other... If we are identified more and more with Jesus—that's our ecumenical reality in depth."

"The essential ecumenical dialogue is not between Rome and Moscow, or Rome and Canterbury. The essential dialogue is between Rome and Jesus Christ, between Moscow and Jesus Christ, between Canterbury and Jesus Christ."

"In believing together in the experience, the community of the Holy Spirit, we are coming together in the community of love, of vision... We will see with the same eyes... Love is opening eyes."

"Let us be open in expectant faith that the Spirit in each of us can be and is powerful, if we let Him do what love is inspiring Him to do."

Cardinal Suenens' visit was co-sponsored by Princeton Theological Seminary and the Diocese of Trenton, which several years ago made arrangements whereby Roman Catholic priests and nuns may earn advanced theological degrees at the Presbyterian institution. One of the hymns which the congregation sang during the evening was written by Sister Miriam Winter, of the Medical Mission Overseas, a candidate for the Ph.D. degree at the Seminary. Accompaniments for this and other hymns and songs were played by Princeton Seminary students Richard Farmer, piano, and Peter Ferriby, organ.



Albert Einstein and the Seminary

by Elmer G. Homrighausen

*Charles R. Erdman Professor
of Pastoral Theology
and Dean, Emeritus*

Dr. Einstein lived at 112 Mercer Street from the time he became associated with the Institute for Advanced Study until he died and could often be seen walking to or from his study. His schedule was almost as regular as Kant's at Koenigsberg. His presence made us aware of the scientific world he symbolized. How I wish we might at that time have become more interested in the relation of science and religion.

His hair, it seemed, was always in a

Although Albert Einstein died in 1955, his home at 112 Mercer Street is still pointed out to visitors. Its white paint and dark shutters, its trim hedge and its shading tree mark it as typical of many Princeton homes.



state of electric shock. He did not *smoke* his pipe; he seemed to *wear* it. He was casually dressed. (I still think he looks uncomfortable in photographs which portray him formally dressed.) His friendly face seemed to elicit a warm response.

I invited him to many Seminary functions, and he attended a number of them. He disliked being regarded as a curiosity, and we always protected him from inquisitive people.

Dr. Einstein could often be seen walking with some distinguished visitor past our home at 80 Mercer Street, deeply engrossed in some profound problem. We used to say they were "talking in symbols."

Our children were often in his home — sometimes at his invitation. He had a natural way with them. When we reprimanded one of them for coming home so late for lunch, he replied that it was not *that* late; Dr. Einstein was eating his breakfast.

"Breakfast?"

"Well, he was eating toast!"

Seeing a pet squirrel which had caused some disturbance in the neighborhood, Dr. Einstein asked if he could hold it and he did, with great interest and affection. Dr. Einstein was invited to a Seminary faculty member's home for dinner. When he saw the other guests rather formally dressed, he told his hostess, "I did not think it was going to be so serious."

At one of our monthly Symposiums he remarked that the Church, of all the institutions in Hitler's Germany, withstood Nazi racial and national absolutism. At one Symposium he said he regarded the universe with awe and wonder. His attitude reminded me of Spinoza's.

What I recall best of all about him, however, was his willingness to meet with groups which came to Princeton to see the historic sights. One group, who came under the auspices of the Batchelder Travel Service, included Lillie Hoffman, daughter of the late Governor. She is shown in the photo, as Miss Margot Einstein looks on.

Others, refugees, came to Princeton under the auspices of the Newcomers Christian Fellowship, which was created and administered by Dr. and Mrs. Frederick Forell, who were also refugees. Among those who helped the Forells were the Reverends Theodore Savage, Edgar Romig, Guthrie Speers; and many from the Baptist, Congregational-Christian, Presbyterian, Moravian, Protestant Epis-



Institute for Advanced Study, Princeton.

copal, and Reformed Churches, and the New York City Mission.

Some of them, Newcomers, at the end of their tours, I had come to Miller Chapel on the Seminary campus to meet Dr. Einstein and Dr. Otto Piper. The latter,

also a Hitler casualty, had come to the Seminary to join the faculty.

For these people to meet Dr. Einstein was a moving and tearful experience. They were never the same again. The great man talked gently to them, gave them his autograph, shook their hands. Greatness had shared their misery. And they left Princeton with new hope in their hearts.

Yes, Einstein did bring something besides his scientific scholarship to the Seminary: an inquisitive spirit, a grateful heart, a neighborly concern, a sense of wonder and awe towards all creation, a scientific and cosmic presence, and a sympathetic compassion.

We are grateful that he was our neighbor, that he graced us with his presence, and that we had an opportunity to provide him, through the Forells and the Newcomers Christian Fellowship, an opportunity to give friendship and courage to the strangers within our gates.



Right: Dr. Einstein is shown here in front of Miller Chapel, talking with such a group.

The young man to his left is Dr. Elmer G. Homrighausen, then the Thomas Synott Professor of Christian Education. He went on to become Dean and Charles R. Erdman Professor of Pastoral Theology. He also has retired and lives in Princeton — when he is not traveling the world to teach and inspire new generations with the exciting news of the Christian Gospel.

Around Campus



Gail Anderson Ricciuti ('73), vice-moderator of the General Assembly, United Presbyterian Church, U.S.A., returned to campus to celebrate Communion in a chapel service.



Senior M. Div. student Cathy Cummings-Bond, whose husband, Stuart, is also a Master of Divinity Senior, is shown introducing a panel of four clergywives to members of the Princeton Seminary Women's Center. The panel discussed the pleasures and problems of being married to pastors.



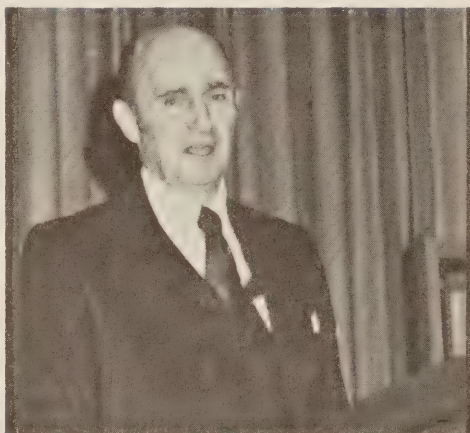
The Disciples of Christ and the United Church of Christ held a students' conference here in February. Left to right: The Reverend Eugene Brown, Director of Homeland Ministries, Disciples of Christ; Ronald S. Connerly, a Master of Divinity Senior; Al Griswold, Duke Divinity School; Kelby Cotton, a second-year divinity student here; Gary McManus, also from Duke.



Ann Conrad (Right) came over from United Presbyterian headquarters in New York to conduct an interview training session for women Master of Divinity candidates. She is shown here chatting with Dr. Arthur M. Byers, Jr., Secretary of the Seminary, and Senior student Diane C. Monger.



United Presbyterian General Assembly Moderator William P. Lytle ('47) preached at a service in Miller Chapel.



Visiting Professor Horton M. Davies received the annual Berakah Award of the North American Academy of Liturgy, meeting on the Princeton Seminary campus. He is shown making his acceptance speech.



Dr. Paul W. Myer (Right) is congratulated by Dr. Conrad H. Massa on his inaugural address as Helen H. P. Manson Professor of New Testament Literature and Exegesis. His topic was "The This-Worldliness of the New Testament."



Dr. James M. Phillips, Director of the Pacific Basin Theological Network, visited campus to speak on "Recent Trends in Asian Theology."

The Theological Forum, a student group, brought a series of lecturers to campus. People were invited to come a half-hour early, bringing bag lunches, and talk informally with the speakers —

The Reverend Dr. John R. W. Stott (Rector Emeritus, All Souls Church, London), "An Hour with John Stott". . .





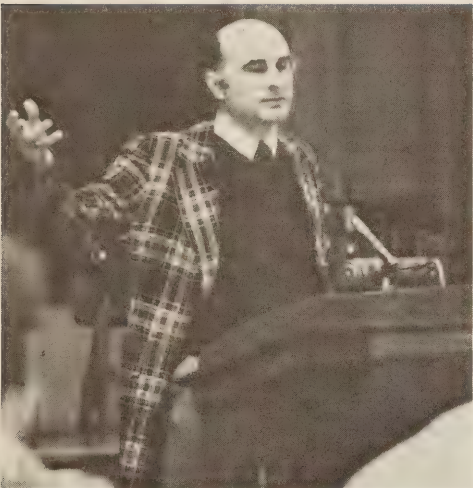
... The Reverend Matthew J. Welde, Executive Secretary-Treasurer of Presbyterians United for Biblical Concerns, "Evangelical Soundings in the United Presbyterian Church"...



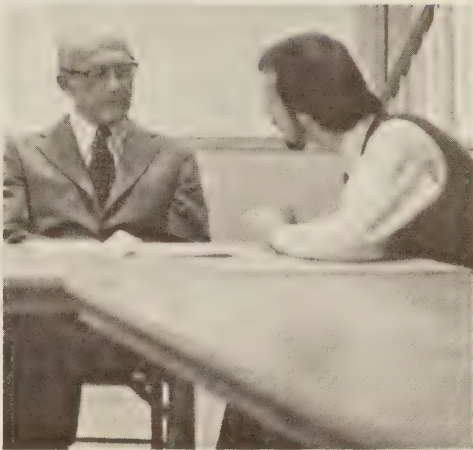
... Dr. E. David Willis, "Mysticism in Contemporary Theology"...



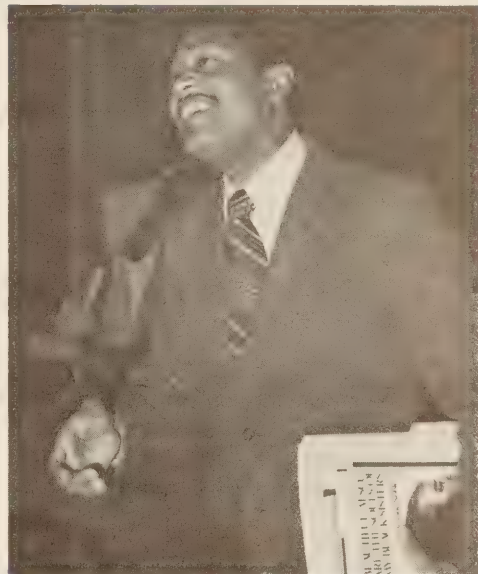
The Reverend Audrey Bronson (Right), Pastor of the Sanctuary Church of the Open Door, Philadelphia, took an extended chapel service during Black History Week. Talking with her is first-year divinity student Debra L. Moody.



... Dr. David Grey (Bell Telephone Company technical staff), "The Integration of Faith and Science"...

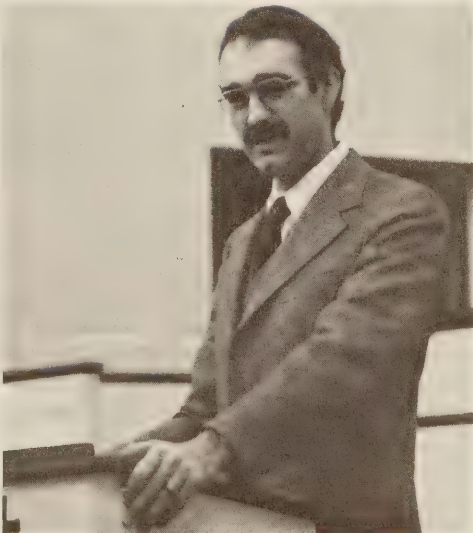


... Dr. George E. Sweazey (on his latest book), "The Church as Evangelist."



Seminary Professor Cain H. Felder read his paper, "Reflections on the History of Interpretation Regarding the Queen of Sheba," as part of the same series, which also brought to campus...

... and our own Dr. Elizabeth G. Edwards, "The Bible: Inerrant, Infallible or Pernadotive?"...



Lowell Livezey opened a Lenten series of lectures on the "seven deadly sins" with a talk on "Hunger and War." Mr. Livezey, husband of faculty member Lois Livezey, is Director of the World Without War Council.



... the Reverend Jacquelyn Grant (Associate in Research at Harvard Divinity School and Associate Pastor of the Allen African Methodist Episcopal Church, Jamaica, New York), speaking on "Black Women and the Black Religious Experience."



Nancy Schongalla

SENIOR, Master of Divinity program

HOMETOWN: Old Greenwich, Connecticut

COLLEGE: Stanford, '76

Graduating Senior Nancy Schongalla has accepted a call as Assistant Pastor at St. John's United Church of Christ, Nazareth, Pennsylvania.

DENOMINATION: United Church of Christ

HOME CHURCH: First Congregational Church, Old Greenwich

MARITAL STATUS: Single

HOBBIES: Running, skiing—cross country and downhill, backpacking, photography

INTERESTS: Prayer, inner healing, radical faith (total dependence upon God), children in the world—their hunger and homelessness

ACCOMPLISHMENTS: Lived in Holland as an American Field Service Exchange student for the year after high school, went to a Dutch high school and worked in a nursing home after school, was caught between the need to adapt to my Dutch family and culture and the need to be myself—a somewhat rebellious American teenager, had to grow up enough to think what it takes to be a friend or family member; learned photography (Nancy works as a photographer for the PTS Speech Studios.); my style of living—daring the risks and sometimes uncomfortable costs for the potentially good experience (This enabled me to go to college 3,000 miles from home, go to Holland, do an Outward Bound course in Colorado and do Clinical Pastoral Education at a mental hospital.); worked as a job training supervisor one summer in CETA projects with a group of 15 dis-

advantaged young people, who were my peers, whom I had to visit every day, and for whose work habits and attitudes I was responsible; awarded a Fund for Theological Education grant [Nancy has been instrumental in founding and maintaining the Child Care Center.]

WHY THE MINISTRY: "In college I didn't think about going to seminary until the last year and that came out of my experience as a resident adviser to freshmen for two years. I realized that in a career as a counselor or social worker, which I was then heading toward, I would want the freedom to bring in spiritual things as they seemed appropriate. I knew that if I didn't get some kind of Christian training and credentials I wouldn't be able to do it with integrity. But I didn't realize how much training I needed. My whole theology has shifted so much through these three years. I really needed what seminary had to offer."

WHY PTS: "I wanted to be on the East Coast nearer to my family. And I wanted a school that was liberal in the best sense of the word. I knew that I needed the challenge of having to answer for my own theology to people coming from different perspectives. Also attractive was the parish orientation of the Seminary. I knew that even if I didn't want to be an ordained minister I would have a better chance of developing the ministerial qualities and skills that I'd need in whatever I did."

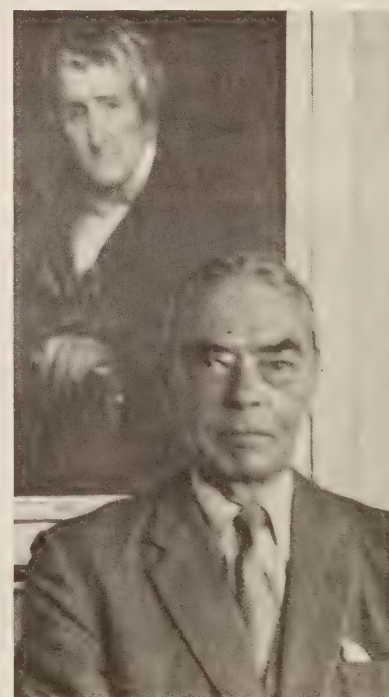
AFTER PTS: "I'm seeking an assistant pastorate for the first few years because I feel I need the training of being an apprentice and a member of a team. I think I work best in a team situation."

"Becoming a licensed CPE Supervisor, a licensed pastoral counselor, which might involve a Th.M. program, is a future possibility."

"The strengthening of marriage and family life through Christian growth, inter-personal, inter-psyche growth, I find very interesting. In relation to this, I'd like to develop a marriage encounter Outward Bound kind of program."

"Definitely pastoral counseling and working with wounded people is what attracts me. I'm committed to helping others come into the fullness of joy that turns sorrow into dancing."

Archibald S. Alexander stands under the portrait of his great-grandfather, Archibald Alexander, Princeton Seminary's first professor. Mr. Alexander was on campus to inspect the progress made in refurbishing Alexander Hall. A graduate of Princeton University and Harvard Law School, he has served under three Presidents of the United States: Truman, as Undersecretary of the Army; and Kennedy and Johnson, as a member of the Arms Control and Disarmament Commission. He is active in politics and in public welfare concerns and is a member of the Board of Trustees of Rutgers College.



Child Care Center

Pre-school children of Princeton Seminary couples now have the opportunity to learn to get along with their "peer group" before entering formal classes—as well as how to do without Mommy or Daddy always on hand. And the Seminary's parents are happy with a few hours' leisure each week in which to attend classes, shop or launder without obstacles (however dear), see their doctors, garden or just plain sit down and rest.

And the basement of Tennent Hall has never looked so inviting. Sponsored by nearly every campus organization, including the Seminary Conference, Student Government and Women's Center, the child care group "kicked off" their campaign for funds and volunteer staff with a Bring a Toy Party in the newly re-decorated lounge.



After days of this



and this



and this



and the Bring A Toy party



we now have practicing parenthood at its best, as these happy faces show. And adult participants are learning Christian Education techniques at first hand.



The gentleman in the cassock is the Reverend V. P. THOMAS (42G), Principal of the Mar Thoma Theological Seminary in Kottayam, South India. He and the students are shown receiving a shipment of books purchased with the proceeds from the 1977 fall Stewardship Committee Book Sale. The books were mailed in July 1978 and finally made it to South India in January 1979.



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Gifts

RECENTLY PRINCETON SEMINARY HAS RECEIVED GIFTS

IN MEMORY OF:

Lester R. Anderson, Sr., to the Fund for Renovation of Alexander Hall

Mrs. Zoe Anderson, for the Education Fund

Mary E. Armstrong, establishing a named memorial book fund for Speer Library

Clement A. Bowle, establishing a named memorial scholarship endowment fund

Mrs. J. A. Caldwell, to the Scholarship Fund

The Reverend Dr. Peter K. Emmons, to the Scholarship Fund

Robert W. Mellott, to establish a named full-scholarship endowment fund by the Vance Memorial Church of Wheeling, West Virginia

The Reverend Robert F. Ogden, Sr. (Class of '22), to the Scholarship Fund

Johan Machiel Pfauth (1882-1965) and his wife, Agnitha Van Binsbergen (1888-1978), establishing a named full-scholarship endowment fund

Grace Deane Cottress Sexton, to a named scholarship endowment fund

Mrs. Q. Herbert Smith, to the Scholarship Fund

TO SPECIAL FUNDS:

The Guilford C. Babcock Endowment for

Seminars in Practical Theology
The Virginia Jarden Blake Scholarship Endowment Fund

The Class of '15 Scholarship Endowment Fund

The Class of '53 Scholarship Endowment Fund

The Class of '70 Scholarship Endowment Fund

The Reverend Dr. C. Ransom Comfort (Class of '31) Scholarship Endowment Fund

The Frank Cross Memorial Scholarship Endowment Fund

The Richard J. Dearborn Scholarship Endowment Fund

The Frank J. and Alvera Duba Scholarship Endowment Fund

The Reverend Dr. John Lowe Felmeth (Class of '49) Scholarship Endowment Fund

The Friar Club Prize

The Reverend Dr. John T. Galloway (Class of '33) Award in Expository Preaching

The Henry Snyder Gehman Award in Old Testament

The David Hugh Jones Scholarship Endowment Fund

The Reverend Dr. Bryant M. Kirkland (Class of '38) Scholarship Endowment Fund

The Mary B. Linen Memorial Scholarship Endowment Fund

The Reverend Dr. William Kerr McKin-

ney (Class of 1900) Memorial Scholarship Endowment Fund

The Presbyterian Church of Madison, New Jersey, Scholarship Endowment Fund

The Presbyterian Church in Morristown/Reverend Dr. Thomas S. Mutch Scholarship Endowment Fund

The Presbyterian Church of Toms River, New Jersey, Scholarship Endowment Fund

The Jimmy Wilson Memorial Scholarship Fund

FROM THE ESTATES OF:

Ralph B. Ashenfelter, toward establishment of a chair in mission and evangelism

W. Curtis Bogert, to establish a named scholarship endowment fund

Elsie L. Kiffin, for the Erdman Hall Maintenance Fund

Jennie B. Lutz, for the General Scholarship Endowment Fund

Helen Ashenfelter Merris, for a chair in missions and evangelism

James Whiting, for the Student Loan Fund

OTHER DESIGNATED GIFTS:

To Speer Library, for the purchase of books

Toward the renovation of Alexander Hall

The Seminary gratefully acknowledges these tributes and remembrances, which will be devoted to carrying on its work in the Church of Jesus Christ.



In Memoriam

Princeton Seminary lost a beloved mentor and esteemed friend Sunday, September 9, when Arthur Merrihew Adams died, of cancer, in his seventy-first year. He had retired in August as Dean of the Seminary and Professor of Practical Theology.

A native of Philadelphia, he was a graduate of the University of Pennsylvania and Princeton Seminary and held a Doctor of Divinity degree from Beaver College. He had served pastorates at Glading Memorial Presbyterian Church, Philadelphia; the First Presbyterian Church of Albany, New York; and Central Presbyterian Church, Rochester, New York, before joining the Seminary faculty in 1962.

Dr. Adams was widely known for his work in church administration, the Teaching Church program and continuing education for pastors. He was a founder of the Church Administration Society, which held its first annual meeting on the Seminary campus last April. A long time member of the Board of Directors of the Presbyterian Ministers' Fund, the oldest chartered life insurance company in America, he had recently been elected chairman.

"Arthur Adams was one of the great theological educators of this generation," commented President James I. McCord. "He believed in a learned ministry and made an enormous contribution toward the advancement of continuing education for the ministry."

The Church that was Stoned

by Peter S. Latsky (29M)

Two years before Peter Stuyvesant landed in America to lay the foundations of what was to become the City of New York another Hollander, Jan van Riebeeck, sailed for the southern tip of Africa as the leader of a Dutch group that intended to settle there. In April, 1652, he arrived in the wilderness that was to become Cape Town.

When Jan van Riebeeck landed at the Cape, mention was made in his prayer of the intention of the settlers to Christianize the natives. As a matter of fact, the first baptism registered at the Cape was of "Eva, a Hottentot woman." From time to time Coloured* persons were baptized and confirmed as members of the Church.

The colonists never enslaved the natives, but slaves were imported from the East by the Dutch authorities. Although these slaves were Moslems, occasionally some of them became members of the Dutch Reformed Church. However, not much real missionary work was done among these people.

During the Napoleonic wars England, fearing that France might invade the Cape and cut off the trade route between Europe and the East, took possession of the country in 1795, first temporarily and afterwards permanently.

The English found the Cape rather dull and in 1800 a theater was built where the British officials, the garrison and the colonists could be entertained. During the 1830s, however, theatricals were unfavorably looked upon by a number of devout Christians by reason of the social abuses which had grown up around them. The re-



Reverend and Mrs. Peter Latsky

sult was that the theater was closed.

In 1834 the slaves were emancipated in Cape Town. Two clergymen, Dr. Adamson, a Presbyterian, and G. W. Stegmann, a Lutheran, took pity on them and made efforts to evangelize them. Early in 1840 they were successful in acquiring the old theater for a church. It is said that these men bought the building in faith and that the first contribution toward it was a sixpence (about 12 cents).

Fortunately, the builders of the theater made shops in the high foundation. These were let and the rents used for upkeep of the theater. These stores now made it possible for the Church to have a steady, if small, income with-

out which the congregation would have found it difficult to make ends meet over the years.

Many years ago one of these cellar shops was let as a wine store and a wit posted the following piece of verse on the door:

"The Spirit above is the Spirit of Love;
The spirit below is the spirit of woe.
The Spirit above is the Spirit divine;
The spirit below is the spirit of wine!"

Besides preaching the Gospel to the ex-slaves, the two ministers also arranged evening classes where these people could be taught to read and write. Each pupil was expected to bring his own bit of candle for illumination. According to tradition, colonists resented the fact that ex-slaves were being educated and on one occasion stoned the building, whereupon the two clergymen decided to call the



The old theater in Cape Town, now St. Stephen's Dutch Reformed Church with Table Mountain in the background. (From an old drawing.)

Church after the first Christian martyr, St. Stephen, who was also stoned. Today St. Stephen's is still the only Dutch Reformed congregation in South Africa named after a saint! Later a day school for children was also established and, in the course of time, a regular primary school came into being, which lasted until quite recently when the shifting of population made it redundant.

The indefatigable and zealous pair, Dr. Adamson and the Reverend Mr. Stegmann, further organized a Missionary Society, the Apostolic Union, with St. Stephen's as headquarters. Missionaries were ordained and sent out from St. Stephen's to other parts of the country and God's blessing rested abundantly on the work.

In 1857, however, the Reverend Mr. Stegmann petitioned the Synod of the Dutch Reformed Church for this independent congregation to be allowed to join the Dutch Reformed Church. At the time there was a strong liberal element in the Synod. Strangely enough, however, these same liberals opposed the request from St. Stephen's, not because its members were Coloured, but because the Reverend Mr. Stegmann was such a fervent evangelical preacher! Later, the Synod finally decided to accede to the congregation's request. Although a Coloured Dutch Reformed Church with its own autonomous Synod was organized in the 1880s, St.

Stephen's is still an honored member of the White Dutch Reformed Church and her Coloured elder is seated at every meeting of the Cape Town Presbytery annually and the full Synod every four years.

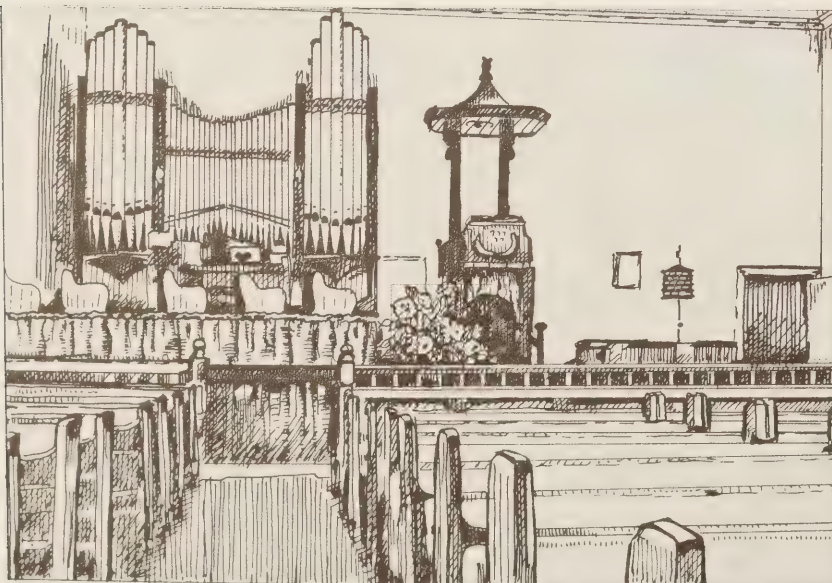
For many years, as indicated, the policy of the Dutch Reformed Church was to accept Christianized Coloured people as members of the White congregations but,



Gardens, Cape Town

partly as result of a resolution by the Synod of 1857, slowly but surely a separate Dutch Reformed Church for the Coloured people came into being and has grown into a strong organization with its own Synod and full authority over matters pertaining to its own Church.

**By South African definition Coloured persons are a distinct ethnic group deriving originally from the mulattoes born after the settlements were established.*



The pulpit and organ. The building was bought as a church in 1838.

My wife (nee Carrie Boshoff) and I had the privilege of serving St. Stephen's for some 33 years during which time we paid many visits to the homes of the members who were scattered all over the Cape Peninsula. To some extent Princeton had a hand in my decision to accept the call to St. Stephen's in 1930 for, when I was studying there at Princeton Seminary in 1929, Dr. Samuel Zwemer, that great missionary to the Moslems, impressed upon me the need for more extensive mission work amongst the Moslems of Cape Town. In accepting this call I realized I would have a golden opportunity for bringing the Gospel to the Moslems as well, since they and the Coloured people live in close association. Consequently, during the years Carrie and I made many contacts with these intelligent people to whom we were able to give our Christian witness.

At the present time the congregation numbers between 600 and 700 members. As they are scattered all over the Cape Peninsula St. Stephen's has become what might be termed a "gathered congregation." A new development in the last years has been the appointment of a church-trained social worker. This woman tends to the special needs of domestic servant girls for whom clubs have been organized where they can enjoy Christian fellowship.

The present pastor of St. Stephen's is the Reverend Herbert Brand.

Over the years St. Stephen's has maintained the same evangelical outlook which led to its establishment some 140 years ago, and the Church continues, as well as it can under modern conditions, to serve as a center of enlightenment and Christian witness and fellowship for the Coloured community of Cape Town.

DR. LEWIS BEGINS CHATHAM PASTORATE

Dr. Donald G. Lewis, Jr., who for 5½ years served as Director of Planned Giving, has, as of November 1, become pastor of the Ogden Memorial Presbyterian Church in Chatham, New Jersey. We are very grateful for his effective, sensitive and pioneering service among us and we pray God's gracious blessing upon him in his new ministry.

If she weighs 100 pounds, that's a lot. Her five-foot, one-inch frame is dwarfed by the futuristic machine she is standing in front of. As she steps through it, lights flash and a loud buzzer goes off. She is given a mean look by the man standing next to her, and startled, she goes around again. "Forgot my keys," she apologizes. This time the machine is silent.

Airport, you're thinking? Wrong. It's prison. Trenton State Prison, Trenton, New Jersey. Maximum security. The end of the line.

Now she is cleared for the next set of double steel and bullet proof glassed doors. Another stern face gives her a good looking over, and she is grudgingly passed through this last barrier. It slams ominously, and decisively, behind her.

It's Wednesday, and the Reverend Deborah Davis is inside Trenton State Prison. The place is permeated with the sounds and smells of age, neglect and despair. The word goes out through the grapevine, "Chaplain Debbie is here." Faces that were blank and brooding a moment ago lighten a little as the word spreads down echoing corridors.

If Deborah Davis didn't have her collar on, she would look like any other good looking, upper-middle class high school senior (which she was, not that long ago). But her collar is on, and with her calm and peaceful manner a different image emerges.

She is a woman who knows who she is and what she wants in this life. She knows she was saved by Jesus Christ, our Lord, and she has dedicated her life to serving him. As a Presbyterian student at the Princeton Theological Seminary in Princeton, she is well on her way to achieving her aims.

As part of her seminary training she was required to do some field work, and though she could have chosen to work with the elderly, or handicapped or disadvantaged children, she chose to go to jail.

It is an area so foreign and different from anything she had ever experienced before that I could not understand what she was doing here. As we sat in the cramped five by eight cell, that the authorities so graciously provide her for her interviews, I decided to ask her what motivated such a decision.

"It's because it was so foreign and different from my past life that I did come," she said. "Besides, it sounded so lousy at the initial orientation that nobody else wanted it, so I knew there must be a real need, and somebody has to fill it."

Why you, I asked. "If I'm going to help people I have to know people, all kinds, and I felt this was one way of doing that."

Trenton State Prison is the bottom of the barrel in New Jersey. Of its approximately 900 man population, at least half are doing life sentences, or more! And of that same 900, about 250 are on perma-

nent "lockup" status as being totally incorrigible.

Yet, every Wednesday, "Chaplain Debbie" walks among them, a lamb among the wolves, but whether she knows it or not, she is safer in here than she would be on the streets.

The word is out—"Chaplain Debbie" cares! She is here listening to us, caring about us and our myriad problems and woes. Black, white and Hispanic, it doesn't matter; they're all lined up outside her barred door waiting to spend a few minutes with her.

A few minutes when they can drop their tough guy masks and talk to another human being who honestly cares about them and sees them as a person, not as a number, no matter what crime brought them here.

Chaplain Debbie doesn't preach, although she does participate in the regular Sunday services headed by the Reverend Joseph Ravenell, the prison's full time Protestant chaplain, and the man that originally interviewed her for the position.

What she does do is bring a message of hope.

She told me once, "I was about as down as you can get. Even though I was told I had everything one is supposed to have to be successful in life, for instance family, personality, intelligence, social acceptance, I was still lost."

"There was no meaning or purpose to my life, and after a series of family and personal crises, I had even contemplated suicide!"

Shortly thereafter, some Christian friends saw her dilemma and spoke with her. They told her that Christ wanted to come into her life, and she believed them. From there it was a short step to the seminary and a trip to prison.

The authorities don't like her being here. It causes them problems and extra work, they say, and some go out of their way to keep her waiting when she needs an escort, or in scheduling space for her. But these are petty harassments, and she smiles at them.

She knows she is bucking the system

(Continued on page 6)

This article was submitted to The Trentonian by Robert Reldan, an inmate at Trenton State Prison who had served a previous sentence of almost eight years there, currently on trial in Bergen County, accused of the slayings of two women in 1975.

Reldan's feature on the Reverend Deborah Davis was written in April, when she was counseling inmates at Trenton State Prison. She has since fulfilled the year-long field work requirements of her Princeton Theological Seminary studies at the prison. She graduated from the Princeton Theological Seminary on May 30 with her Master of Divinity degree.

Free Spirit Behind Bars

by Robert Reldan

Special to The Trentonian



Trentonian photo by Steve Merish. Reprint courtesy of Mr. Reldan and The Trentonian.

Third Assembly... World Conference on Religion and Peace



Some 350 men and women from more than 45 countries and representing the ten major world religions met on the Princeton Seminary campus, August 28–September 7: the Third Assembly of the World Conference on Religion and Peace. The Seminary was chosen by officers of the organization as providing a proper setting and facilities for such an undertaking.

Buddhists, Christians (Protestant, Roman Catholic and Eastern Orthodox), Confucians, Hindus, Jains, Jews, Muslims, Shintoists, Sikhs and Zoroastrians were among the delegates gathered to thresh out problems impeding the establishment of world peace. Of great interest was participation by ten religious leaders from the People's Republic of China, the first time such a group had been permitted to leave that country since the Revolution, and by seven members from the U.S.S.R.

By the close of the sessions their deliberations had produced The Princeton Declaration, a statement calling for a just international economic order, a comprehensive nuclear armament ban, a reaffirmation of commitment to the United Nations Declaration of Human Rights, immediate steps toward conservation of the earth's resources, and religion-inspired education of the world's people toward peace.

Their work will, of course, not stop as they journey homeward; each carries with him or her the burden of continuing effort toward peace, a burden made heavier by a sense of impending holocaust, expressed by Secretary-General Homer A. Jack: "Above all, organized religion must massively and unequivocally oppose the obscenity which is called the nuclear arms race."



Left column; top to bottom:

Academic Dean Charles C. West, left, and Vice-President William H. Felmeth, right, received a copy of the Koran and a Cross from Qutubudin Aziz, managing editor of the United Press of Pakistan, a delegate.

In a one-day trip to Washington, D.C., during Hurricane David, delegates met with President and Mrs. Carter, shown here with Dr. Homer A. Jack, WCRP Secretary-General, and Archbishop Hernando Fernandes of Delhi, WCRP President.

Ironing out a difficult problem.

Andrew Young addressed members during their stop at the United Nations, his last day as U.S. Ambassador to that body.

DOUBLE YOUR DOLLARS

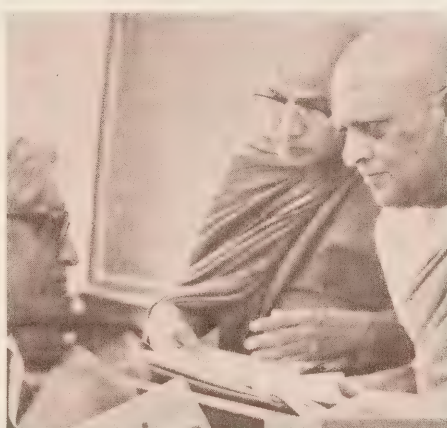
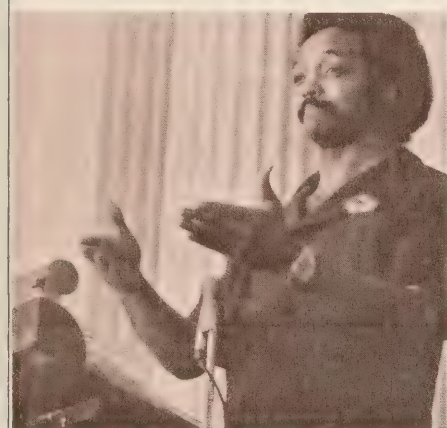
One of several good by-products of the Major Mission Fund campaign has been the discovery by many people of the Matching Gift program. In essence this program provides that any gift (within certain limits) made by an employee of a participating company to an *institution of higher learning* will be matched dollar for dollar, or more, by the company.

Some firms even give two or three times the amount of the original gift! You can imagine what this can mean for the support of Princeton Seminary as its friends are made aware of the possibilities for enhancing their support. To get some idea: In the past fiscal year the Seminary received gifts through the Major Mission Fund from 55 donors who work for 28 companies which participate in the program. Their gifts amounted to \$14,133. With the contributions from their companies, their total support increased to \$34,161.

The program is not, of course, limited to Major Mission Fund giving, but can be used for annual or special gifts. One word of warning: If you are considering using this plan, your gift must be made directly to the Seminary and be accompanied by the Matching Gift form secured from the participating employer.

Of the more than 750 firms now enrolled in the program, many permit retired personnel to participate. The limit on the amount to be matched varies, but is surprisingly high. And at least one company now will match direct bequests of up to \$5,000 from its members.

Seminary officers regularly — and promptly — thank donor companies in the program, for here are business establishments helping the Seminary and other educational institutions, in a concern for the common welfare. Do, when making your gift, consider the Matching Gift offer at your place of work.



Right column; top to bottom:
Multi-religious service in St. Patrick's Cathedral during a visit to New York City.
Workshop conference.

Reverend Jesse Jackson called upon participants to free the disadvantaged in all countries from exploitation and degradation.
Workshop in session.

Meet the New Faculty

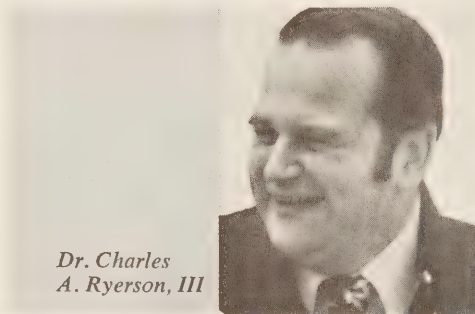


The Seminary family has welcomed four new faculty members this fall. They are people of such interesting backgrounds we felt you would like to know a little about each of them.

Dr. J. J. McB. Roberts has succeeded *Dr. Charles T. Fritsch* as William Henry Green Professor of Old Testament literature. A *summa cum laude* graduate of Abilene Christian College, he earned a Th.B., *cum laude*, from Harvard Divinity School and a Ph.D. from Harvard University. He served on the faculties of Dartmouth College and The Johns Hopkins University before being appointed Professor of Old Testament at the University of Toronto (in the Department of Near Eastern Studies). He is the author of three books and many scholarly articles on pre-Christian theology, history and literature in the Near East.

Dr. Kathleen E. McVey, the new Assistant Professor of Church History, comes to Princeton from a year as Visiting Professor at l'Ecole Biblique et Archeologique Francaise, Israel. A *cum laude* graduate of Radcliffe, where she specialized in Russian history and literature, she earned her doctoral degree at Harvard University, in early Christian history and literature. She has been a member of the history and philosophy departments of the University of Missouri—St. Louis and a research fellow in the Mellon Fellowship Program in Christian Humanism at Catholic University and Dumbarton Oaks. A specialist in Syriac literature and in Arabic and Coptic language studies, she has been the recipient of a National Merit Scholarship; a University of Indiana

Russian Travelling Fellowship; and Fulbright, Danforth and Harvard University Fellowships.



Dr. Charles A. Ryerson, III

Dr. Charles A. Ryerson, III, has been appointed Assistant Professor of the History of Religions. The Oberlin College graduate received his M.Div. from Union Theological Seminary (New York). He has studied also at Madurai College and Madurai University, South India, and holds a Ph.D. from Columbia University. He has served on the faculties of Columbia and Hunter College, where he has been an assistant professor since 1977. A noted lecturer, he is also the author of several articles in learned journals.

Dr. Dennis E. Smith (72B) first came to Princeton Seminary via Abilene Christian University. The new instructor in New Testament has been associate minister of the Park Forest Church of Christ in Matteson, Illinois, and a teaching fellow—in Greek, Church History and New Testament—at Harvard Divinity School, where he earned his Th.D. In 1974 and again in 1976 he was area supervisor of the Joint Archaeological Expedition to Caesarea Maritima.

Doctoral Candidates Excel



Ivan L. Warden, who is enrolled in the Doctor of Ministry program at Princeton Seminary, recently received Andrews University's prestigious Faculty Award. The citation reads, in part: "We believe you are a teacher who by force of conviction teaches only that which your lifestyle supports. There is no substantive difference between your classroom presence and your everyday self."

Mr. Warden came to Andrews in 1976 as assistant professor of religion and received his joint appointment to their seminary in 1978, in the department of church and ministry. A former pastor, he has also served as chaplain at New York University and the Bellevue Hospital Center, New York City. He is a member of the Volunteers in Probation Advisory Board for Fifth District Court, Berrien County, Michigan.

Ms. Elsie Anne McKee, a Ph.D. candidate, has been awarded one of three Swiss Government Grants made in this country for graduate study abroad. The fund is administered by the Institute of International Education through the Fulbright



Ms. Elsie Anne McKee

FREE SPIRIT BEHIND BARS

(Continued from page 3)

and seeing things she is not supposed to see, and hearing things she is not supposed to hear and the system is afraid of her. They know she will tell the people on the street and in her congregation that we are not all animals in here, and that will endanger the ivory tower system the powers have built.

Not all the guards dislike seeing her, though. I spoke to one who told me, "I sure wish she could come in more often. I have less trouble in my wing on Wednesdays than any other day."

The guys would like to see her more

often too, but they know she is busy studying and preparing for that day in May when she will be finished at the seminary and go on to look for a permanent congregation of her own somewhere.

Asked how she felt as her year wound down, she said, "I know that cons get a lot of bad press, but they are still human beings and most of them still cry when they're hurt, although they'd never let you know that. I learned a lot here about suffering, pain and forgiveness, and I know it can only help me wherever I end up."

Reverend Davis will get "paroled" and stop coming to the prison when her semester is over, but through her some of the

men remember that Jesus died next to a common criminal, and even he was promised paradise with the Lord when he died, so there is hope for them yet.

Whether the seminary sends someone next year, that is if someone wants to come, and if the administration hasn't slammed the doors on them, remains to be seen. But "Chaplain Debbie" was here for a short time, and because of her the place is that much more tolerable, and the spirit of peace was on the land for a little while.

This autumn the Reverend Mrs. Davis assumed the duties of chaplain at Meadow Lakes, a retirement community operated by the Presbyterian Homes of New Jersey.

Program. Ms. McKee, a graduate of Hendrix College and the University of Cambridge, will study at the University of Geneva.

Her doctoral dissertation, "Ethical Dimensions of Worship in John Calvin: The Diaconate and Alms," is intended to continue HUGHES O. OLD'S (58B) thesis, which considered the first three of the four components necessary to a meeting of the Church: Word, Sacrament and Prayer. She considers Alms, the fourth element, a shorthand "for all that the deacons do as the Church's official representatives of concern and care for the whole community, emphasizing the acting out of the second table of the Law." Dr. Old has consented to be one of three advisers for the project.

Ms. McKee is the daughter and granddaughter of Presbyterian missionaries to Zaire, from which the family were forced to flee during the first revolution.



Barbara and Jerry Beavers



**Chase S. Hunt
joins Staff**

In September Princeton Seminary welcomed a new administrative staff member in a newly created position: The Reverend Chase S. Hunt ('61) as Director of Planned Giving, in the Department of Development.

Mr. Hunt, a native of Pittsburgh, Pennsylvania, is a graduate of the University of Pennsylvania. He served two years in the U.S. Air Force and then worked for the Scott Paper Company for four years.

After receiving his Master of Divinity degree at Princeton Seminary and studying at New College, Edinburgh, he was ordained in July 1962 by the Presbytery of Brooklyn-Nassau.

After seven years as assistant pastor of Brick Presbyterian Church, New York City, Mr. Hunt accepted the pastorate at the Drayton Avenue Presbyterian Church, Ferndale, Michigan, where he has served for the past ten years.

He and his wife, the former Suzanne Mahn, have two sons.

We are pleased that so able and experienced a pastor has joined the staff to serve in an area of vital importance to the Seminary.

BARBARA DUA BEAVERS

Middler, Master of Divinity program

Hometown: Central, South Carolina

College: Mary Washington College, '68

Denomination: Presbyterian Church in the United States

Home church: First Presbyterian Church, Virginia Beach, Virginia

Marital status: Married to Ashley J. Beavers

Hobbies: Needlework-all kinds, gourmet cooking

Interests: Art and art history, community service, literature

Accomplishments: Taught high school English in four different places (moved because of Jerry's Navy assignments); was a case worker for Navy relief; taught needlework for a year in Hawaii; as an Army "brat" who has lived all over the world, acted as an unofficial guide to visitors in Jerusalem when she was a teenager living there; did CPE as Chaplain, Philadelphia State Mental Hospital

ASHLEY JEROME BEAVERS, SR.

Middler, Master of Divinity program

Hometown: Virginia Beach, Virginia

College: United States Naval Academy, '67

Denomination: Presbyterian Church in the United States

Home church: First Presbyterian Church, Virginia Beach, Virginia

Marital status: Married to Barbara Elaine Dua

Hobbies: Music—singing and playing for fun, tennis, tinkering, reading

Interests: Music, history, woodworking

Accomplishments: Chief engineer of a nuclear submarine; Lt. Commander, U.S. Navy; drug and alcohol abuse counselor

in the Navy; nuclear engineer in civilian life

Joint accomplishments: Daughter, Kimbely, 7; son, Ashley, Jr., 5.

Marriage enrichment programs. "We started out beginning a program for Navy families under the guidance of the chaplains; it spread to the local communities. Later on we were the coordinators for South Carolina."

Chairpersons of Princeton Seminary's off-campus retreat programs.

Why the Ministry: Barbara: "I do think it was an individual calling but came as we worked together. But, for me, my experiences in the community, both in the Navy Relief and a lot of other things I did through the church and through the community, kept impressing on me that this was the direction things were moving in. Then, as we became involved in marriage enrichment programs, we just really didn't have the time with our jobs and family responsibilities to give this calling the priority we felt we should. It was a gradual change in response to God's actions in our lives. It took about five years, working through it, to come to that decision."

Jerry: "A factor was seeing the problems of service families and service men—especially spending long times at sea, submerged, isolated from the rest of the world. I saw a real need there. I wound up frustrated, trying to spend more of my time with people than with machines. So that feeling, and not having enough time to be able to use my gifts effectively as a layperson, led me to pursue full-time work within the church."

Why PTS: Jerry: "Princeton, because it was the best. It combined both challenging academic standards and, at the same time, a strong pastoral program."

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Autumn 1979
Volume XXXI — Number III
Published by
PRINCETON THEOLOGICAL SEMINARY
Princeton, New Jersey 08540

THE SPIRE

Barbara: "Some of the chaplains we had worked with in marriage enrichment had been to Princeton. I think that initially put the idea in our heads."

After PTS: "Our first choice would be a joint pastoral ministry, because our gifts are very complementary and we like to work together."

Barbara: "I guess I want to use a lot of the experiences I have had in community work, reaching out from the church into different community organizations and to people who are non-church goers. I believe the church should be alive and important to the community it serves."

Jerry: "Yes, I guess that's why we see the pastorate as the place for us because the church is where there is the greatest potential for the transformation of lives."

Gifts

Recently Princeton Seminary has received gifts

In memory of:

The Reverend Dr. Arthur M. Adams (1934B), for an Endowment Fund

Dr. Henry Seymour Brown (1900B),

to the Education Fund

Samuel Dodd (1861B), to purchase books for Speer Library, an endowment

Mrs. Alice Dunbar, to the John Lowe Felmeth Scholarship Endowment Fund
Mrs. Amber Fitzgerald, to the Scholarship Fund

Tom C. Gary, Sr., to the Elizabeth Read Gary Scholarship Endowment Fund

The Reverend Dr. Benjamin McKee Gemmill (1892B), for the Benjamin M. Gemmill Scholarship

G. Albert Hull and Frances Mack, to the Dr. Orion C. Hopper Endowment Fund

Dr. Henry Burnham Kirkland, to the Bryant M. Kirkland Endowment Fund
J. Dexter Walcott, to the John Lowe Felmeth Scholarship Endowment Fund
The Reverend Albert T. Woodward (1968M), for the Center of Continuing Education Endowment Fund

Honoring:

A friend's birthday, to the Education Fund

The Reverend Malcolm R. Evans (1915B), to the Current Scholarship Fund

The Reverend Stephen P. Mitchell

(1978B), to the Scholarship Fund

Retiring Dean Dr. James Hastings Nichols, to the Current Scholarship Fund

The Reverend E. John Roof (1954B), to the Fund for the Center of Continuing Education

Mrs. Raymond C. Walker, on her birthday, to the Education Fund

Establishing funds:

The William W. Farley Memorial Scholarship Fund, by bequest

The Pleasant Hills Community Presbyterian Church of Pittsburgh, Pennsylvania, Scholarship Endowment Fund

To established funds:

The Eleanor Graesser Darlington Scholarship Endowment Fund

The Reverend Dr. Mott Randolph Sawyers (1895B) Scholarship Endowment Fund

The Reverend Dr. Robert Markwick Skinner (1934B) Memorial Scholarship Endowment Fund

The Florence C. Tompkins Scholarship Endowment Fund.

Princeton Seminary gratefully acknowledges these tributes and remembrances, which will be devoted to carrying on its work in the Church of Jesus Christ.



Dr. James I. McCord, President



Now Adams House.

January 11, 1980

Dear Colleagues:

Much of the history of the Seminary is built into the fabric of Princeton, its streets, its buildings, and its legends. Alexander Street and Hodge Road memorialize the Seminary's first and third professors, and the two most recent buildings on the campus to bear the names of distinguished Princetonians are Robert F. Speer Library and Erdman Hall.

At its last meeting the Board of Trustees, with the enthusiastic endorsement of the Alumni Council, named 12 Library Place, the home of the Center of Continuing Education, Adams House, in memory of Dean Arthur M. Adams. Arthur Adams personified the best in the Christian ministry. After three great

pastorates in Philadelphia, Albany, and Rochester, New York, he invested nearly two decades in training ministers in church administration and in supervising field education. He created the Teaching Church Program that has been copied by seminaries across the country. He was partner in the founding of the Center of Continuing Education, and his oversight came within his dearship. No one has contributed more to the formation of the ministry in this generation than Dean Adams.

Another action of the Board of Trustees was to name the two hundred apartment complex purchased at auction by the Seminary in 1963 the Charlotte Rachel Wilson Apartments, in memory of the mother of a beloved friend of the Seminary, Mrs. Charlotte T. Newcomb.

It was her generous legacy that dissolved mortgage from the property formerly known as Princeton-Windsor, and now will enable the Seminary to expand the number of units available to students and staff. Mrs. Newcomb was a friend of four generations of the Adams family, and for many years was a member of the First Presbyterian Church of Germantown, where Dr. Aaron P. Todd, 92, is pastor.

In abiding gratitude to us, friends in each generation, beginning in 1810, Princeton Seminary enters a new chapter of service to Jesus Christ.

Faithfully yours,
James I. McCord,
President

(First the Winter Issue of The Alumni Journal)

Now The Charlotte Rachel Wilson Apartments.





Conversion

and Coexistence

Ernest L. and Carolee Little Fogg presented the Students' Lectureship on Missions this year to a very enthusiastic audience. Their overall topic was "The Phenomenon of Conversion in a Climate of Coexistence: observation of directions of the modern missionary movement (from highly biased participants)."

Presenting their theme in a series of three duologues, the Foggs traced the history of missions work from its beginnings, "Expectation and Encounter"; through its growth before and immediately following World War I, "Optimism and Frustration"; and through the Great Depression toward the future, "Contention and Challenge."

Particularly since 1931, they pointed out, it is the larger mission which has been evident in the actual work of the church: world service, "civilizing as an adjunct to conversion." Secular service is now acceptable, as well as the ideas of cooperation with non-Christian groups and of working gradually toward a new social order—temperance, economic justice and peace.

Although such optimism was severely strained by the events surrounding World War II, creation of the United Nations and its agencies brought new promise. Many persons from earlier missions joined the agencies, and hundreds returned to Asia when the fighting stopped.

But mission was no longer a Western prerogative, the Foggs pointed out: The Pentecostals were already living the others' dreams of conversion and baptism, starting, in particular, vigorous, free-flowing Chinese Christian churches. The frequent interaction of these sects with the established church might well be interpreted as a sign of the emergence of a World Church.

"Evil in the form of exploitation and corruption did not run in terror from the marching army of healers and teachers, builders and rebuilders," Ms Fogg reminded their audience.

As a result, her husband stated, "It remains for us now to question whether the shining goals of human liberation that have replaced the goals of the 30s will generate optimism or pessimism, fulfillment or frustration. While we ponder the question, the 'foreigners of Antioch' continue to find their belief not from the prophets and apostles, but from men and women scattered by the explosions of history."

The Reverend Dr. Richard S. Armstrong will return to Princeton Seminary September 1 as the Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism, a recently established Chair of instruction. Provision for the new faculty position was made in the will of the late Helen S. Ashenfelter Merris, for more than 40 years a member of the Presbyterian Church of Ardmore, Pennsylvania.

A graduate of Princeton University, Dr. Armstrong had been public relations director of the Portsmouth Baseball Club, a Philadelphia Athletics organization, and of the Baltimore Orioles before receiving a call to the ministry. He received his Master of Divinity degree from Princeton Seminary in 1958, was ordained by the Philadelphia Presbytery, and was for ten years pastor of the Oak Lane Presbyterian Church, Philadelphia. This city congregation experienced a remarkable renewal through an aggressive program of visitation evangelism and community outreach under his care.

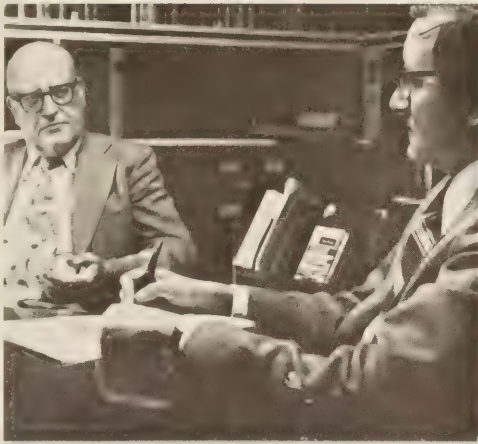
From 1967 to 1973 Dr. Armstrong served the Seminary as Vice-President for Development and in the past several years has been a frequent visitor to lead seminars in the field of evangelism at the Center of Continuing Education. Since 1973 he has been Senior Pastor of the Second Presbyterian Church of Indianapolis.

In addition to his Princeton University and Seminary degrees Dr. Armstrong holds a Doctor of Ministry degree from Christian Theological Seminary, Indianapolis. He is the author of "The Oak Lane Story" and "Service Evangelism." He and his wife, the former Margaret Frances Childs, have two sons and two daughters.

It is with great joy that the Seminary family welcomes home again, this time as the holder of a faculty Chair, Dr. Richard S. Armstrong.

One of Dr. Richard S. Armstrong's evangelical seminars at Center of Continuing Education.





Dr. Macleod and the Time Reporter

Public Notice

When *Time* magazine began collecting material on the art of preaching in America (December 31, 1979, pp. 64-67), their researchers were quick to consult with the Reverend Dr. Donald Macleod, Princeton Seminary's Professor of Preaching and Worship.

Among their findings:

"Princeton Theological Seminary, considered among the best Protestant seminaries in training preachers, requires three courses on the subject. One covers enunciation, pace, voice production, posture and similar techniques, and is taught by a layman trained in speech. A second analyzes the construction of model sermons from the past. The student learns to mine Bible commentaries, boil his message down to a single sentence, then write out a well-organized sermon. In the final course, students in groups of twelve deliver sermons and criticize one another's performances . . ." (Here *Time* overlooked the Seminary practice of having students conduct the majority of the daily Chapel services.)

In discussing some of the problems today's preacher faces, *Time* states, "Says Donald Macleod, who has taught homiletics at Princeton for 32 years: 'The minds of listeners are geared to TV and the 30-second commercial.'"

"While Macleod insists on an 18-minute maximum, in former times sermons would run more than an hour."

There are occasions when it is very pleasant to appear in public print, and this is certainly one of them.

Faculty Close-Up

DIOGENES ("Dick") ALLEN

Professor of Philosophy

Hometown: Lexington, Kentucky

Education: University of Kentucky, B.A.,

Phi Beta Kappa

Princeton University, Ph.D. student in philosophy

Rhodes Scholarship

Oxford University, B.A., M.A.

Yale University, B.D., M.A., Ph.D.

Marital status: Married to Jane Mary Billing; daughter, Mary Elizabeth, 18; sons, George, 16, John, 14, and Timothy, 11.

Denomination: UPCUSA, ordained by the Presbytery of Northern New England

Family church: Westminster Presbyterian Church, Trenton

Work experience: 12 years in my father's restaurant, The State Lunch, in Lexington, KY

Pastor, Windham, New Hampshire, Presbyterian Church

Assistant Professor, York University, Toronto, Canada

Associate Professor, York University, Toronto, Canada

Associate Professor, Princeton Theological Seminary

Professor of Philosophy, Princeton Theological Seminary, 1974 -

Publications: "Leibniz' Theodicy," "The Reasonableness of Faith," "Finding Our

Dr. Allen

Father" and "Between Two Worlds." Numerous articles and reviews.

Who or what influenced you to go into teaching: "I don't think anyone did. I think I was just born to teach, even if I say it myself. Nothing ever electrified me in the same way, although it was very hard to go into because I felt I ought to go into the parish. There were many long years of conflict. But it seemed the natural thing to do—to teach people."

What book, other than the Bible, would you recommend: "Dante's 'Divine Comedy.' I think it teaches more about good and evil than anything. He shows better than anyone what the nature of evil is.

"Another one I've just read that I'm tempted to list is 'Creative Suffering' by Julia de Beausobre. It's a very important book."

Avocations: Birdwatching.

Baseball. "I'm a Red Sox fan (masochistically) and I also watch the Mets when I want to see minor league play."

Commentary on his field: "I think it has been treading water for a number of years now. That's true of a lot of fields. Some of the best work being done now, I think, is in the history of science and certain historical periods, such as the 17th and 18th centuries.

"I think the intellectual limits of the secular world view are becoming more and more evident to academic people, who are finding that this way of thinking of the world just doesn't hold everything together as they once thought. It's a type of faith or outlook. They are simply finding it's limited and are having to replace it. They are, generally speaking, fairly quiet about this, but more and more people are becoming articulate.

"I think we've lived off the view that was hammered out in the 17th and 18th centuries with the rise of science and we are finding we can't handle all phenomena with that point of view.

"In contrast to the intellectuals I think the great mass of people live quite thoughtless lives and are trying to handle things, trying to find a satisfactory way of living, with pop psychology and glamour magazines. I think philosophy as I understand it ought to have a relevance to this large second group. Philosophy as it used to be practiced in the ancient world—let's say by the Stoics—was really trying to find a way of life. Philosophers don't do that now."



Rebuilding the Central Channel

*by Diogenes Allen

We may be living at one of those significant turning points in American Church history. Whether it occurs and what its precise nature will be depends in part on the faculty, alumni and friends of Princeton Theological Seminary. This conviction lay behind my short article, "The Central Channel," in a recent issue of *The Presbyterian Outlook* (September 3, 1979). I wish here to make that conviction explicit—to explain why I think we are at an important juncture and what role Princeton Seminary and its alumni can play at this time in our history.

For me the most significant event in the Church in recent decades has been the collapse of the middle ground between liberalism and fundamentalism. To suggest to incoming students that there has been a broad, deep Christian tradition which is neither liberalism nor fundamentalism is a welcome revelation to many of them. Their previous ignorance is probably a reflection of the state of the churches from which they come.

But there are signs that a middle ground, or better yet, a central channel is being reconstituted in a new way today. This middle ground or central channel once set the pace for American Christianity and looked to many of the most renowned theologians of the past generation for guidance: Brunner, Barth, the Niebuhrs, Nels Ferre', Nygren, and Hromadka. These theologians were not of one view in every respect, but their intent and desire were to be orthodox and faithful in their Christian witness. Unfortunately, their successors were not able to articulate a vision of Christian truth that is religiously nourishing and intellectually illuminating.

To show that there is reason to believe the central channel is re-emerging today, we need to characterize what it once was like. Then we will see that there is some movement in that same direction today by both evangelicals and non-conservative Christians.

1. The central channel was characterized by an intense study of the Christianity of the ages and its historical development. In this way a great deal was recovered that had been lost and a much deeper witness to the contemporary world became possible. Such intensive study served not only to deepen the understanding of Christianity, but also to correct the narrowness of vision. It was and is all too easy to be captive to the limited vision of Christianity present in one's own immediate circle.

2. It also deepened and broadened the conception of Christianity by reaching across denominational boundaries. An

ecumenical spirit enabled Lutherans, Anglicans, Baptists, Presbyterians and others to share a fellowship that prompted each group to recover much of its own distinctive tradition which had been seriously eroded. It also led to the recognition of a profound oneness in Christ that already existed, as well as a desire for a greater unity.

3. It began to rediscover the Bible as the living Word of God after the turn-of-the-century debates about its origin and authority had diverted attention from its content and witness. Instead of arguing about the Bible, it began to attend to what the Bible says.

4. It began to recover a sense of God's transcendence. Unlike liberal Christianity, which tended to identify the Kingdom of God with various social and political causes, it refused to identify God's purposes or redemption with any specifiable cause or earthly utopia. On the other hand the transcendence of God did not mean a separation of the spiritual from our earthly life. God is relevant to our earthly life precisely because He is transcendent. (To know that you do not live by bread alone enables you to be critical of the materialistic assumptions in so much of the economic and social life of America.)

5. It was active in the modern intellectual world. It recognized without defensiveness the validity of much of its achievement, but it was also powerfully critical of the exaggerated estimates of human achievement and potential. Sometimes it conceded too much to the modern mentality, but not often.

6. It was vulnerable from the world for being too spiritual, and from religious groups for being too worldly in its concerns.

This central channel became much less visible with the passing of the great theologians I mentioned earlier, so that today many people think that the only religious options are either a turn-of-the-century fundamentalism or liberalism—whereas in fact there has been in America a Christianity that is neither. In addition, this central channel still quietly exists. If attention can be called to it as a way to be a Christian today, many who find themselves uncomfortable with either a narrow conservatism or a vapor-thin liberalism would make themselves known, and it would once again become visible.

At one time its chances for such a revival seemed slim. But now it appears that we are on the verge of its re-emergence. Evangelicals have begun in increasing numbers to broaden their view

of Christianity by reaching into the great treasury of the Christian past, just as many of the successors of liberalism did when they became aware of the limitations of liberalism. Evangelicals are beginning to recognize a social dimension to the gospel. On the other hand, non-conservatives are beginning to study the Bible and to pray with far more seriousness.

Princeton Seminary is especially well placed to play an important role in the revival and re-creation of a central channel. It has in fact for many years been a place where able students who feel the limitations of their own denomination or local church have entered with the belief that a fuller understanding of the Christian faith could be found without necessarily losing all their earlier convictions. I think we faculty members need to be self-conscious of this past role and to be willing to continue to play that role. We also need to recognize, as many faculty do, the spiritual genuineness of many evangelical students. Otherwise we cannot be nearly so effective in helping them grow toward the center. Mere criticism—however much truth there be in it—will be of little use. On the other hand, the faculty does have something to offer that American evangelicals need, and need very much, if they are to move toward a greater vision of God's reality and to be more adequate witnesses to it.

Alumni and friends can help by directing potential students to the Seminary as a seminary devoted to the kind of Christianity which once made up the central channel of American Christianity and which seeks to help rebuild it. They can help bring about a turning in American Church history, which presently only shows signs of happening, but of course may not occur unless we work and pray for it.

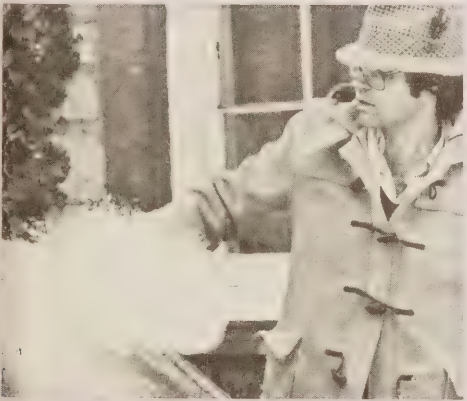
I am hopeful about the immediate future. I believe that the presently small central channel can once again become visible. Through it the riches of the past centuries of Christian witness can reach us, so that we may all be broadened and deepened in our understanding of God's providence and grace in Jesus Christ, and become more effective witnesses. It can be a channel in which diversity, instead of being a source of antagonism, can strengthen us and make us grateful for each other. It needs all of us to venture from fixed pictures of each other, and to move toward a greater vision of God's reality and providence than any of us now has.

*Dr. Allen is Professor of Philosophy at Princeton Theological Seminary.



Predictions of another bad winter seemed to be coming true on October 10, with the first snow of the season. Undaunted, players continued their touch football game.

James Bemmels, a groundsman, makes the drives safe for pedestrians and cars.



The first real snowstorm, in mid-January, caught Floridean Kent McCain off guard.



Maureen Morris was all set for the weather.



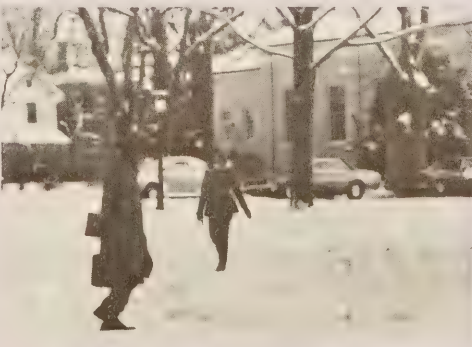
The Choir-Concert is a major event of the pre-Christmas season.

Christmas was heralded by the Candle-light Service.



The Deacons organized a bonfire and caroling for residents of the Charlotte Wilson Apartments.

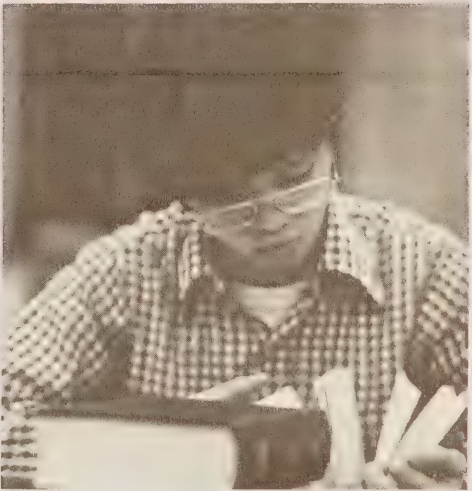
Secretary of the Seminary Arthur M. Byers, Jr., cuts across campus from his office to Miller Chapel.



AROUND CAMPUS



Nancy Guthrie, a New York resident when not on campus, felt right at home.



Choon Leong Seow seized the opportunity to study.

It took us a moment to recognize the Administration Building, with Brown Hall behind it. That's Alexander Hall to your left.



Meet with Dr. McCord, faculty members, students. Enjoy the beauty of the Princeton Seminary campus in the spring. Lunch informally with old friends and new. See at first hand what has been done to refurbish Alexander and Brown Halls. Attend chapel at 10 A.M., then register at 10:30 A.M. in the Campus Center.

Other April Events —

The Women's Center Art Show opens April 6 in the Main Lounge of the Campus Center, and runs through the 12th.

The Reverend Dr. Daniel L. Migliore's inaugural address as Professor of Systematic Theology is scheduled for 1:30 P.M., Wednesday, April 9, in Miller Chapel. His topic will be "The Freedom of God."

The Reverend Dr. Bruce M. Metzger (George L. Collord Professor of New Testament Language and Literature), will

speak on "The Book of Revelation and Western Art" on Thursday, April 17, at 7 P.M., in Room 6, Stuart Hall.

Dr. Howard L. Rice, Moderator of the United Presbyterian Church, U.S.A., will conduct the April 22nd Chapel Service, beginning at 10 A.M.

The Reverend Dr. James F. Armstrong, Professor of Old Testament Language and Exegesis, will present his inaugural address, as yet untitled, in Miller Chapel on Wednesday, April 23, at 1:20 P.M.

Be Advised —

as the old advertisements used to say, that if you live near enough to the Seminary to attend the lectures, concerts and other public events offered, you may receive "On Campus This Month," published throughout the academic year, by addressing your request to the Public Relations Office.

Memorandum



Dr. Edwards

TO: Some Readers of "Spire" and other PTS Publications
FROM: Dr. Elizabeth G. Edwards, Princeton Theological Seminary Lecturer in New Testament Language
DATE: 11 January 1980
SUBJECT: Meaning of Word "Pernadotive"

Almost a year ago I presented a talk for the Theological Forum here at PTS entitled "THE BIBLE: Inerrant, Infallible, or Pernadotive?" Before the talk several curious persons who had seen the posters with the title and had wanted to be "prepared" looked up the word "pernadotive" in many a dictionary—but always in vain!

During the talk I gave the following as the definition of "pernadotive": revelatory, powerful, dynamic, potentially shocking; surpassing all bounds and limits of human doctrines about it." It is not possible to connect this meaning with any apparent Latin or Greek roots nor will anyone find the word in any dictionary, for the speaker fabricated it out of nonsensical syllables! Thus I apologize for

any undue frustration in searching for the word's meaning.

The reasons I made up this word are as follows: i) Because no single word known to be in existence adequately could express the Bible's authority; ii) Because it is nonetheless helpful to feel that one can succinctly speak of the sort of authority the Bible possesses; and iii) Because people who use words such as "inerrant" and "infallible" regarding the Bible do so in such varying ways with such differing definitions that one cannot help but question using such words regarding the Bible. And so, the word was invented partly in humor and partly in seriousness.

The interest in the word that all of you have expressed is certainly appreciated, and I apologize for the long delay in responding to you. Of course, if anyone would like to continue to use the word in a way that does not limit the Bible's authority but deepens it, as intended, I shall have no objection whatsoever, but to the contrary!

Again, thank you for your interest—and your patience.

Elizabeth G. Edwards

Lacy to be Annual Giving Director

The Reverend James A. Lacy, a 1971 graduate of the Master of Divinity program, has been named Director of Annual Giving. He succeeds the Reverend Dr. Donald G. Lewis, whose resignation to return to the pastorate was earlier announced in these columns.

Mr. Lacy is a graduate also of the

University of Maryland. During the Vietnam conflict he served as a Captain in the U.S. Air Force (1964-68) and was awarded the Bronze Star.

Since his ordination, in 1971, by the Presbytery of Washington City (D.C.) he has been on the pastoral staff of the Carmel Presbyterian Church in Glenside,

Pennsylvania. He has served as first vice-president of Interfaith of East Montgomery County, member of the board of directors of the Senior Adult Activity Center of Montgomery County and vice-moderator of the Philadelphia Presbytery.

He is married to the former Margaret E. Murphy, who for the past 8½ years has been organist and choir director of the Carmel church. They and their infant son, Stanley Allen Lacy, will reside in Princeton.

A Minute for Mission

Choon Leong Seow hopes someday he may be a bridge between Eastern and Western biblical scholars. This hope brought him to the United States from his native Singapore — first to Pepperdine University, from which he graduated summa cum laude, then to the Master of Divinity program at Princeton Seminary. After graduation he plans to earn a doctoral degree in Old Testament.

Leong, who speaks English, Malay and six Chinese dialects, spent nine weeks last year teaching Biblical Hebrew at the Seminary's Summer School. He is active in the International Student Association and as a student aide in the Speech Department.

Deeply concerned with the direction and character of the church in Asia, Leong will put his training into lecturing at Asian seminaries. "I want... to help seminarians become more aware of the situation in their countries, to be aware of the poor people, and not just enter into this theological enterprise as an academic thing, but be very serious about the pain and suffering of their people," he says.

Leong chose Princeton Seminary because "I was very impressed with the scholarship here and I think it's balanced by its commitment to the Church, which you don't find in a lot of seminaries."

Choon Leong Seow is indeed the "Outstanding Young Man" he was voted while still in college, but he typifies the determination, sacrifice and dedication shown by the 58 international students now studying at Princeton Seminary, who represent 34 countries. Like him, the others will return to their own lands to continue the needed leadership and service of Christ's Church.

Like him, also, they need special funds to bring them to this country and support them while they are students. Both they and their churches have but limited resources. Your gifts help them come to Princeton Seminary, and to other United Presbyterian Seminaries, to prepare for their special service to the Church.

Choon Leong Seow



P. T. S. Sampling



Vanessa and Ron Brown

VANESSA ALLEN BROWN

Middler, Master of Divinity program

Hometown: New Bern, North Carolina

College: Livingstone College, '78*

Denomination: African Methodist Episcopal Zion

Home church: Jones Chapel, James City, North Carolina

Marital status: Married to Ronald E. Brown

Hobbies: Bicycling, softball, needlework, collecting miniature menageries

Interests: People, especially the youth

Accomplishments: Ability gained through prayer and perseverance to work with the elderly [Vanessa does Field Education at the Princeton Nursing Home.]; organizing Ron's and my December 24, 1978, wedding, which included 31 (mostly family members) in the wedding party

RONALD EDWIN BROWN

Senior, Master of Divinity program

Hometown: Newport News, Virginia

College: Livingstone College, '77

Denomination: African Methodist Episcopal Zion

Home church: Greater Walters, Newport News, Virginia

Marital status: Married to Vanessa Kay Allen

Hobbies: Reading, thinking — formulating ideas on how to save the world, bicycling, talking — trying to relate to and understand people and myself

Interests: Getting to know myself in the light of others; becoming able to see Jesus as He really is

Accomplishments: Ordained October 15,

1978, under Bishop Charles H. Foggie at an annual conference; receiving Christ into my life, which made me realize that I am somebody and have something to offer to the world and to myself; serving as member of the Black Studies Committee, vice-president of A.B.S.

Why the Ministry: Vanessa: "It's not something I chose on my own; I feel that I was chosen by God. In accepting my call I knew it was very important."

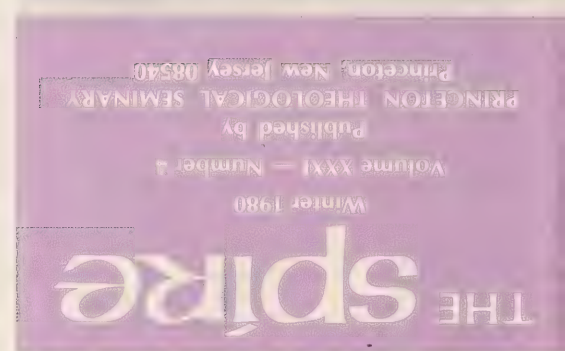
"I've always been in the church. It's the way I've been able to help — whether that need was spiritual or whether it was social or both."

Ron: "Like Vanessa, I was also called to preach. My calling was unique. I didn't grow up in the church. My church life started with my calling. It was one of those Paul-type conversions, a Damascus Road experience, with visions, dreams and seeing angels. It was so plain that I couldn't do anything but accept."

"The ministry is something I've accepted because, in looking back through my life, I believe I was ordained, even as a child, as a baby. Even at that time. Up until the acceptance there was something that I ran from a great deal of my life. But, when I heard the Word of God that let me know that I was singled out for the poor and the destitute, that was it."

Why PTS: Vanessa: "It was a joint decision. We looked at some other seminaries, but we chose Princeton."

Ron: "A friend of mine, one of my college professors, did some social work



in New Jersey and he mentioned Princeton. I applied and was accepted."

After PTS: Vanessa: "I'd like to work with Ron in a team ministry within the A.M.E. Zion Church."

Ron: "I constantly lean toward community action, community organizing, coming out of the church. My ministry is social, economic and political. Jesus gives it the flavor and the spirit."

*Livingstone College, located in Salisbury, North Carolina, is affiliated with the A.M.E. Zion Church and is a beneficiary of the United Negro College Fund. Both Ron and Vanessa speak with affection and respect of their Alma Mater. "It was at Livingstone that I was able, in a sense, to find myself and to feel what it is to really be a part of people. I feel Livingstone gave me my foundation," says Ron. He was listed in Who's Who in American Colleges and Universities in both 1975-76 and 1977-78. He was also a member of Alpha Kappa Mu national honorary society.

Vanessa entered Livingstone in her junior year. She found a real sense of community. "People were concerned and showed their concern." There was a Prayer Meeting Choir and a prayer meeting every Wednesday night. "I wanted a spiritual community and I found it there."

Gifts



Recently Princeton Seminary has received gifts

In memory of:

The Reverend Dr. Arthur M. Adams (34B), to the Scholarship Endowment Fund

Dr. Mary A. Bennett, to the Scholarship Fund

Dr. Lee Bristol, to the Education Fund
Walter D. Brittingham, to the Education Fund

Mrs. Lily Brown-Orr, for the benefit of the Princeton Seminary Choir

Hilda Scarborough Chopko, to the Education Fund

W. Hall Dent, to the Education Fund

Benjamin and Helen Farber, to the Benjamin F. Farber (09B) Scholarship Endowment Fund

The Reverend Arthur K. Korteling (30B), to the 1980 Alumni Roll Call

Lieutenant J. Andrew Marsh, to the Education Fund

The Reverend Dr. Charles Edgar Patton (99B), to the Education Fund

Jimmy Wilson, Mrs. Rose W. Sheps and Harold B. Snyder, to the Education Fund

The Reverend Robert A. N. Wilson, Jr. (26B), to the Scholarship Fund

From the estate of:

Howard W. McFall, Sr., for the President's Endowment Fund

Honoring:

The Reverend Dr. Charles J. Dougherty (54B), to the Scholarship Fund

Princeton Seminary gratefully acknowledges these tributes and remembrances, which will be devoted to aiding its work of preparing men and women as ministers of the Church of Jesus Christ.

"I'm going to try!"

Sister Miriam Therese Winter, a Ph.D. candidate at Princeton Seminary, recently returned from Thailand, where she and other members of her order served on a food and medicine project among displaced persons. Sister Miriam had served earlier as a medical missionary in India, Africa and Israel. She is widely known as "the Singing Nun" for her many albums of Scriptural songs, especially "Joy is Like the Rain," and is the author of a recent volume, "Preparing the Way of the Lord" (Abingdon Press). We asked her about her experiences and her plans.

I came back to my seminary room after finishing my oral examinations, and there was the notification of my assignment. It really must have been meant!

In early December I went to Thailand under the auspices of the International Rescue Committee, with a team of ten Medical Mission Sisters, for two months' service in a Cambodian refugee camp. We were assigned to SaKaeo — the camp featured in *Time* magazine.

SaKaeo had opened October 14th. It was the first camp established primarily for the Khmer Rouge people, the traditional enemies of the Thai. Of the 31,000

who arrived on that date nearly 300 died within the first two weeks, of severe malnutrition. By the time we arrived feeding and medical care had helped the survivors stabilize physically.

I was assigned to Hospital Ward I — tuberculosis — and stayed there for two months. On-the-spot paramedic training enabled me to function almost as a registered nurse.

Each hospital ward was supported by funds from a nation or group: The Israelis had a ward; the French, two; and the American Missionary Alliance, one. The
(Continued on page 2)



"I'm going to try!"

(Continued from page 1)

Thai, Swiss and United States governments each supported one. It is hoped gradually to phase out this section of SaKao, to lower the number of hospital beds from the present 1,050 to 300. And now that the crisis period is past, our Medical Mission Sisters team hopes to recruit volunteers for longer-term commitments, preferably six months to a year.

When we first arrived — the experience was incredible! While the people were physically in much better condition, psychologically they were paralyzed. The Vietnamese regime, setting about a systematic genocide, had already killed an estimated 4 million people. Another million or so, perhaps 2 million, were in the last stages of starvation. The several hundred thousand who had crossed into Thailand were safe, but they had been uprooted from their homes; and many, perhaps most of them, had lost family members.

We could not tap into the history they brought with them. We could not share their past because of the language barrier. For me the important thing was participating in their psychological healing.

I started daily music therapy with parades and songs. At first the patients thought we were "strange," but after the first week we had the children marching along, then clapping to music, then playing circle games; and after five weeks of intense play they began to rediscover their own music. By the time I left they were conducting their own dancing and singing. For people who had for five years been actually forbidden to sing, dance or be happy it was an incredible recovery.

As I said, we could not share their past, but we could begin a present. I was amazed, as I always am, how quickly love and compassion communicated. They didn't know our words, but they knew our hearts. We got down to just being in touch with them, really hurting with them, helping them begin again.

What is important is not anything we could do for them, but what they did for

us: to show, having nothing, that the most precious commodity is life. You can begin again, not bitter or traumatized by the horrors of the past, but grateful for having survived it, grasping for every shred of life. "One day at a time" — and sometimes one minute at a time.

Even so, the patients never really believed that food would come every few hours. They always put a little aside, under their pillows. When food did come, everything stopped. We learned not to try to get their attention at mealtimes.

The Thai government had authorized SaKao as a prison camp, and it was guarded by Thai soldiers; but this was an impressive response for a nation whose borders were inundated with refugees. The Laotians were entering from the north, the Boat People from Vietnam in the south, and the Cambodians along the entire border. I was moved by the humanitarian actions of the Thais, who brought food and supplied water and personnel. They gathered a group of Cambodian teenagers, took them to a nearby village and gave them courses in crafts and music, then returned them to the camp to teach their skills to other refugees. Considering the state of the Thai economy, absorbing so many people and handling their problems with such concern was indeed generous.

Thanks be to God for the kindness of many people and countries. Of course, material help is not a final answer to these problems, but in a crisis situation, when you are bleeding to death, "bandaid solutions" may be necessary. We were grateful for the food, medical supplies and money.

For the future I have no solutions to offer. The Cambodians at SaKao cannot be given true refugee status. Justly or unjustly, because they were part of the Khmer Rouge, they will continue to be labeled illegal aliens. Their only "hope" is to be sent back to Cambodia — where the Vietnamese are waiting with open arms.

The problems are almost beyond human imagination. One must deal with human beings who do not follow the patterns we feel are primary to humanity — concern for one another and a sense of responsibility for mankind. There is so great a desire for a piece of land that it does not matter what happens to people already living on it. Their reaction is a distortion of the fundamental principles which govern the human condition. How can anyone deal with people on that level?

We of the free world, I feel, must keep as well informed as is possible. One crisis will supersede the last, and we must take care not to forget; to forget means to

Working in His World

Dr. John M. Templeton, President of the Templeton Foundation and of the Seminary's Board of Trustees, announced in late January the award of 15 Foundation partial scholarships to pastors in The Bahamas. Five are for study at Princeton; ten, for courses at New Providence (the island on which Nassau is located, ed.) taught by Princeton Seminary faculty members. The arrangements for this extension of continuing education services were made with the assistance of Archdeacon Murillo A. Bonaby (PTS 1973), Director of Christian Education in the Diocese of Nassau and The Bahamas. The courses will lead to masters' and doctors' degrees for ministers of all denominations.

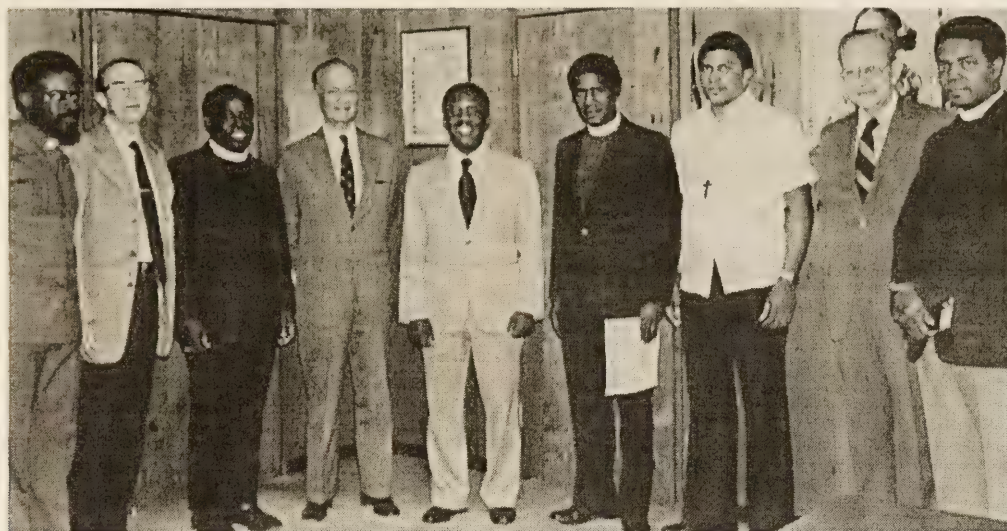
In January recipients attended a Nassau-Princeton Theological Seminary continuing education program at the College of the Bahamas. Sponsored by the Anglican Diocese, the course, conducted by Dr. Cullen I K Story, was designed to help church leaders develop greater reflective and interpretive skills. Dr. Story is the Seminary's Associate Professor of New Testament and Director of the Biblical Language Program.

repeat errors. We must also care enough to be outraged by cruelty. Public opinion could turn things around, if the free world said, "We won't stand for that."

The only other hope is to pray. We can do all that is humanly possible, but ultimately the solution is in God's hands.

As for me, now that I'm back, I'm going to try to reintegrate myself into the western hemisphere, continuing my concern for the Third World. Part of my responsibility will be to raise the consciousness of people *here* to recognize that we also have injustice, and that Christians must have a global perspective. We are, all over the globe, one family.

For me the facts have faces. They are no longer statistics. I'm going to try . . .



Above: Pictured here (left to right) are the Reverend James Timothy, minister in charge of Rhodes Memorial Methodist Church; Dr. Story; Archdeacon Bonaby; Dr. Templeton; Prime Minister Lynden O. Pindling; the Reverend Gilbert Thompson, Rector of St. Barnabas Parish, who is completing his M.A. in Christian Education through Princeton Seminary; the Reverend Ranfurly Brown, chaplain of the Anglican Central Deanery's social services program; Dr. D. Campbell Wyckoff, Thomas W. Synott Professor of Christian Education and Director of the Summer School at Princeton Seminary; and Canon William Thompson, Rector of St. Agnes Parish. Mr. Timothy, Fr. Thompson, Fr. Brown and Canon Thompson were among those granted scholarships.

An Account from my Year in Scotland

by William T. Kosanovich, Jr.*

Eight months living in Edinburgh, Scotland, and studying at New College provided a unique awakening and broadening experience in my life. This was my first time away from the United States. It gave me an opportunity to adapt myself to living in a different culture and a removed position from which to view and evaluate my own culture at several points.

The idea or urge to study abroad was with me from my first Summer School session at Princeton Seminary in 1977. Through tales from Lafayette College friends who had taken their junior year abroad; through an influential preacher, John Oliver Nelson, who had begun his seminary education in New College; and through the mystique sensed by a third-generation descendant of an immigrant of the old country which his father wished to forget, I was influenced to go to Europe for my second year of seminary. Feeling limited by my lack of foreign language ability, I chose Britain; being Presbyterian, I decided to go to Scotland.

Getting accepted as a non-graduating student was not difficult. Financing the venture (being ineligible for a state grant and denied a working permit) was another matter. Grants from the United Presbyterian Church, the Eastern Star and my home church, and working three

summer jobs in 1978 made the venture possible.

I don't even remember my first three days in London, I was so bewildered. Once in Edinburgh I began to get a feel for this new home. The windy cobble streets, the soot-blackened buildings, the small local shops, and the age of everything were awesome, confirming my romantic preconceptions for a time. Soon they were usual; and living on the Royal Mile, looking out at Edinburgh Castle every day became a very familiar matter. It was no longer an event.

When I began classes, my new friends asked questions about study in an

Mr. Kosanovich on Iona with the Abbey in the left center background.



American university, especially about Princeton Seminary, which carries about as much symbolic freight among Scottish students as New College, Edinburgh, does among Americans. I was asked to compare and rate the two systems. Since my return, a similar comparison and evaluation have been requested again and again. I avoid passing judgement. I found pedagogy there similar to what I had experienced at Princeton Seminary. We attended lectures and met in seminar sections equivalent to Princeton's preceptorials. There were many differences but I found the similarities just as striking. Taking a single course in dogmatics or ecclesiastical history over the course of the year, with professors changing as the subject matter included one or another's specialty, was new, but not unlike taking sequential courses with different professors or taking team-taught courses here.

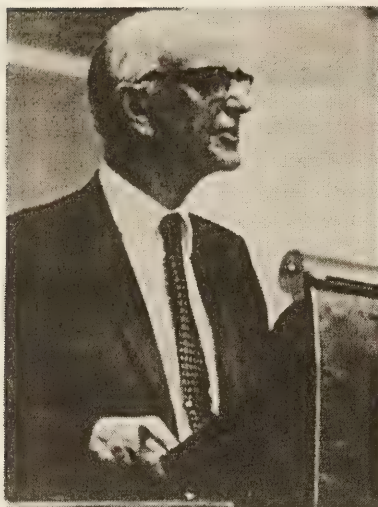
From the first I was struck by the historically close ties between New College and Princeton Theological Seminary. For example, in my first year at Princeton, John McIntyre was a visiting professor in theology. He became my academic advisor and was acting principal of the university in Edinburgh. My dogmatics professor was Alan Lewis, who completed his Th.D. at Princeton Seminary in 1976. In March Bruce Metzger, on sabbatical, gave two lectures (which I attended) at New College. As I write this in March a year later, Thomas F. Torrance is slated to lecture here tomorrow.

More important parts of the experience came from outside of the classroom. Through living in another culture or society I came to recognize some of its internal dynamics and also gained some fresh insights into our own.

I was struck by the socio-political climate throughout Britain. My previous picture had been perhaps rather romantic — a harmonious, fulfilled society. Actually the reality is very different. I found the British to be suffering, much as we are, from a confidence crisis which one of my lecturers labeled "post-imperial malaise." The winter was plagued with strikes and spring saw the failure of the Referendum on Scotland bring down the Labor government. As is apparently now happening in our own country, insecurity and confusion brought an end to liberal policies and ushered in a very conservative government under Margaret Thatcher.

The situation in the church was also contrary to my expectation of a healthy, vital institution dominated by solid preaching. I found that only about 8 percent of Scots

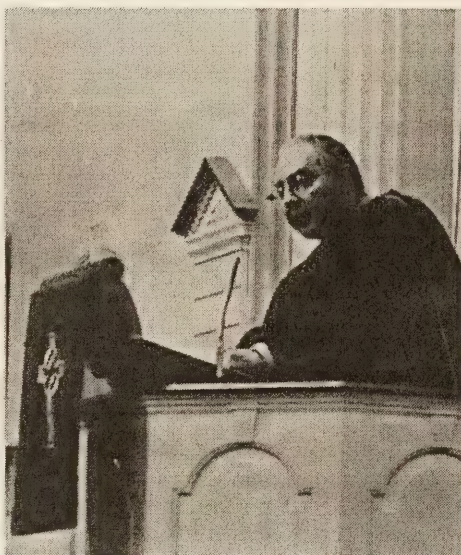
(Continued on page 6)



Left: George Stuart Hendry (emeritus), "The Theology of Nature," Westminster, 1980. Anyone who has heard Dr. Hendry's lectures in the subject knows the vitality and immediacy of his message.

Right: Doris K. Donnelly, "Learning to Forgive," Macmillan, 1979. A practical and thoughtful guide to exercising the power of forgiveness in our lives.

Hugh T. Kerr, editor, photograph on page 5, "Protestantism," Barron (Compact studies of World Religion series), 1979. "A concise survey of Protestantism and its influence on American religious and social traditions."



Left: Daniel L. Migliore, "Called to Freedom: Liberation Theology and the Future of Christian Doctrine," Westminster, 1980. "A ground-breaking work ... stimulating and perceptive rethinking and restating of five basic Christian doctrines in the light of liberation theology."

Right: Seward Hiltner, reissue, "Preface to Pastoral Theology," Abingdon, (1958), 1979. "A pivotal book."

*FACULTY PUBLICATIONS



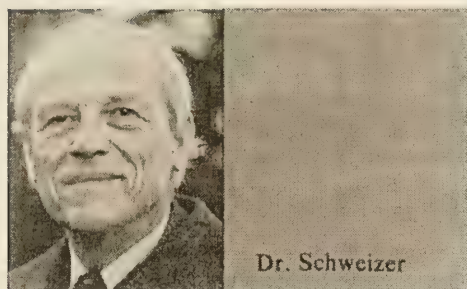
Left: Cullen I K Story and his son, J. Lyle Story; illustrator, Peter Allen Miller, "Greek to Me: Learning New Testament Greek through Memory Visualization," Harper & Row, 1979. Suitable for classroom or self-teaching.

Right: J. Christiaan Beker, "Paul the Apostle: The Triumph of God in Life and Thought," Fortress, 1980. Examines Paul's letters and thought comprehensively and sets them in the context of other theological developments of the early Church, with insights into the nature and interpretation of the great religious traditions which he inherited.

**Not announced earlier.*

In addition to the books listed above, faculty members have been represented in print in periodicals:

William Brower, two short stories: "The Wrestler from Harvard," Faith and Inspiration, Spring 1979, volume 2 number 2; "White to Move," Short Story International, volume 14, 1979; and an article, "The Spiritual Benefits of Poetry," Military Chaplains' Review; Theology and the Arts (DA Pamphlet 165-121, 1979).



Dr. Schweizer

Resurrection?

"When God had created the world, He walked around and saw the Swiss, so He asked him whether the world pleased him. The Swiss said, 'Well, what's that without mountains?' So God created all the mountains and asked again the same question. The Swiss answered, 'What's mountains without cows?' So God created a herd of cows. The Swiss went immediately to milk them. He came back, and God asked the milk and as He sipped, asked him again the same question. '120 p. for the milk,' said the Swiss."

Dr. Eduard Schweizer began his February 5th lecture at Princeton Seminary, "Resurrection of the Dead: Reality or Illusion," with this story to illustrate a point: "When we meet God in an everyday situation like drinking a glass of milk, how do we distinguish Him from a normal tourist?"

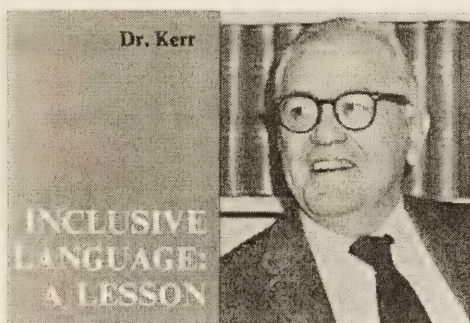
It was in just such day-to-day situations, he pointed out, that God as Jesus Christ lived among the Galileans. Here was a people whose traditional belief was that the life of the individual ceased with the death of the body (always excepting Enoch and Elijah). "The first dawn of an individual resurrection is probably to be found in passages like Psalm 73:23-26 . . . not a clear-cut statement . . . but very important . . . that God is faithful, will hold my right hand, even if I am at an end of all my strength . . . am sick and weak and maybe doubting, maybe full of sin, He will be my portion forever, forever. Is this just for sickness and weakness? Would it not be true for death?"

Against this background Christ spoke to the Sadducees describing the life after physical death; he died on the Cross and was observed after the Resurrection by a

variety of witnesses at different times and places. Schweizer inclines toward the Pauline concept of individual resurrection in terms of exaltation, "transfer into another dimension of life," rather than Luke's flesh-and-bones claim, pointing out that the Greek word for body encompasses far more than the English.

It is during our occasional experience of God in prayer, in reading the Bible, in making decisions that He begins to build up in each of us the "other person, the other Eduard Schweizer or Mary Smith that will not die . . . always in a very fragmentary way. Just bits and pieces. And resurrection is nothing else, I think, than that God takes up all these bits and pieces that He has started to build in the life of this man and leads them to fulfillment, to the fullness of you, of what He wanted to create out of the early life of this one (person). In this sense I think that the resurrection starts in here, in this life, and that it will be fulfilled when God leads it to its perfection. In this sense I believe in the resurrection of the body."

Dr. Schweizer, a world-renowned New Testament scholar, is on the faculty of the University of Zurich.



Dr. Kerr

When it comes to nonsexist, inclusive language, my guess is that seminarians are more alert and self-conscious than any other church-related group of people. Religious publishers tend to lag behind secular publishers. Pastors, seminary professors and teachers of religion are not notably in the forefront of this linguistic evolution. In any case, the increasing number of women seminarians can be expected to hold the toes of the rest of us tight up against the fire.

At Princeton Theological Seminary recently, the Women's Center group scheduled an open forum on inclusive language with three faculty members leading off the discussion. During the question period, one unconvinced woman observed that the whole effort to wash masculinist language seemed to her a vain

exercise. "I don't feel threatened or excluded," she remarked, "by the generic use of 'man,' especially when it occurs in liturgical settings."

The next day in chapel, we read responsively from Psalm 116. The student leader, a woman seminarian, suggested that the men read one line and the women the next, and so on antiphonally. When we came to verse 11, it was the women's turn, and they read: "I said in my consternation, 'Men are all a vain hope.'"

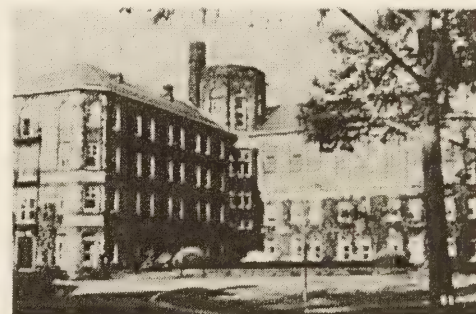
Before the last words were out, the whole chapel broke into spontaneous laughter. Of course if we had been reading not from the Revised Standard Version but from the Authorized Version, as many traditionalists would prefer, the women would have declared that "All men are liars." More earthy and blunt, as the King James usually is. But then again, perhaps only rueful and not so amusing.

Hugh T. Kerr*

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*Dr. Kerr, editor of Theology Today, is Benjamin B. Warfield Professor of Theology, Emeritus, of Princeton Seminary.

HODGE TO BE RENOVATED



Hodge Hall, the third old dormitory on the Seminary's main campus, will be renovated this summer. Two years ago Alexander Hall had extensive work done to bring it to current safety standards, improve its utilities and facilities and make it a more comfortable and attractive building in which to live. Care was taken not to alter the outward appearance of this oldest structure on campus. Last summer Brown Hall underwent a similar renewal. This year, by June 1, workmen will begin on Hodge, which dates from 1893.

Attention will be given chiefly to the upper three floors, since the first floor, now used for offices, was renovated some years ago. Again the work will include provision for greater fire safety, improvement of

utilities and facilities and a general freshening.

Funds to underwrite the project are being sought in part from foundations. Support from individuals, as well as from congregations, will be much appreciated. We are proud of these buildings, which represent so much in memories to those who have been students here and which continue to be attractive. We will be grateful for your help.

SEMINARY TRADE GUILD

The Seminary Trade Guild has been organized by a group of students to help them earn money. Members are skilled in all sorts of trades: painting, roofing, carpentry, wallpapering, auto mechanics, etc. Only persons with adequate experience are accepted, so that quality work is assured. There is also a list of students available to do such unskilled work as housesitting or yardwork.

If you live within an hour's drive of the Seminary, you can help these students — and yourself — by calling the Guild at (609) 452-8898.

AN ACCOUNT FROM MY YEAR IN SCOTLAND

(Continued from page 3)

worship regularly and that preaching has largely fallen dry.

If this sounds somewhat gloomy, there were signs of hope too. Some of the divinity students were involved in a Christian community of outreach, living in the West Pilton development, one of Edinburgh's most troubled sections. Another community was to be set up this year in the Grassmarket, an area where many drunks and vagrants congregate, some of them in hostels.

The Missionary Society of New College, roughly comparable to the Social Action Committee at Princeton, held a symposium which helped me discard my 19th-century picture of mission. Within the church, people are coming to see areas like the Grassmarket, and industrial plants like the shipyards of Glasgow as important new mission areas. The faculty, former African missionaries and urban Scottish missionaries, made me aware that there will be more Christians in the southern hemisphere than in the northern by the close of the present decade. They showed the need for the shift of focus of the church ecumenical to reflect this shift in the center of Christianity. It was sobering to be told that the age of German, British and American-dominated theology is essentially

past, that 200 years from now historians of doctrine will be looking at the emerging theologies in Latin America and Africa.

In addition to forming a new more realistic picture of British society I found that many British people have very different opinions of American society than I had imagined. I took a new look at the United States — and many people were quite free in sharing their views of our country. Knowledge among Scots or English of American history is very slim. In my Ecclesiastical history class three of the 75 lectures over the year dealt with events in the church in the United States. A friend, curious about American history, asked about our Civil War. In explaining this without textbook or aid I was surprised to find myself describing it as primarily an economic conflict: that slavery of Blacks was essential to the economic survival of the Southerners and they fought to preserve it.

Some people reflected an admiration of the United States, which I had expected; many others, however, were adamantly anti-American. They deridingly called Americans capitalists and viewed us as a mercenary people. I did correct the general opinion that all Americans sell their blood, something which seemed almost immoral to the British with their socialized medical system. One fellow claimed that it wouldn't be uncommon for people to lie dying in the gutters of our cities because they couldn't afford the exorbitant cost of medical care. Another chap came to my defense, reminding the accuser that the same thing could happen (and was happening) just as readily in Glasgow, with socialized medicine, as in New York.

Too, I learned that the United States is viewed by many British people with about the same distrust as is the Soviet Union. One man believed both to be out for themselves, both inconsistent, and both a threat to the entire world. I was shocked, having been brought up on the teaching of how wonderful the United States is and how well loved we are. After thinking about several of these criticisms for a time, I came to recognize where truth does indeed lie in many of them.

In short, my eight months in Europe helped give me a new picture of the world. Some illusions were shattered, but they were childish and best shattered. Spending a week on Iona among divinity students from 20 nations on six continents helped me see that the world is a very different one from what I had supposed: It is indeed a whole more than it is continents or nation-states. My roommate for that week, from Sierra Leone, had a difficult

time with the March cold on that tiny Scottish island. It seemed, though, that as we all worshiped, bundled up in the unheated abbey, the cold was forgotten by all, as were our places of origin; we all came together before our God and our Lord, Jesus Christ.

More travel was made possible through the Edinburgh University Singers, a small chamber choir for which I had auditioned in September. I never imagined what avenues this one organization would open for me. In the fall we sang for a music society in Melrose, did a couple of concerts for the University and sang in St. Giles Cathedral. In the spring we performed at the St. Andrews arts festival and did Bach's St. Matthew Passion in Edinburgh with Sir Peter Pears as our special guest soloist. For these evening concert trips I usually went earlier in the day with two English graduate students, Guy and Bridget, in Guy's car. For them Scotland was almost as much a novelty as it was for me. We would leave early in the morning, arrive at the destination for our concert, and then spend the afternoon touring the town and hiking around the countryside.

Although time on the continent was limited by finances, I shall never forget arriving in Zagreb, Yugoslavia, one late December morning on the train from Venice. I rang up my Aunt Sava, whom I had never seen but to whom I had written that I was coming. Her voice answered from the other end of the line, "Bill, oh Bill, I no 'speak English. . . Bill, . . . taxi."

When I arrived at her home in the taxi I learned that she speaks French fluently and that her son, who is about my age, speaks English equally well. My rough French was enough to tell her about our family in America, some of whom she knew well, and to learn much about her and others of my relatives.

The year ended all too soon. Unfortunately, my money was gone and ordination requirements demanded that I return to Princeton for eight weeks of Hebrew in the Summer School. I came back.

Much seemed unchanged, but the year has proved that much indeed had changed including myself.

**Mr. Kosanovich is a Senior in the Master of Divinity program.*

JERRES JANE POWELL MILLS

Middler, Master of Divinity program

Hometown: Scotch Plains, N.J.

College: University of Missouri, '54

Denomination: Religious Society of Friends

Home church: Plainfield Monthly Meeting

Marital status: Married to Andrew Mills; sons, Hendrik, 25, Skyler, 21, Jeremy, 19; daughter, Damaris, 13

Hobbies: "I haven't had any spare time for so many years, I wouldn't recognize it if I had it. There's always something I have to do. I used to like reading. I just study now."

JANE MILLS

Interests: "The world and all that is therein. I love the human race. It's so entertaining and so full of humor, so inspiring and so infuriating and so instructive. And I spend a lot of time with it — from babies to prison inmates." (Jane is doing Field Education at the Trenton State Prison.)

Accomplishments: "Brought up four children — not finished yet. "I've worked at various jobs. The one that really funneled me here was being church secretary for five and a half years at Willow Grove Presbyterian Church in Scotch Plains.

Jane and adopted daughter, Damaris



"I've traveled quite a bit. When I was young my parents decided to drive the Pan Am Highway, which then hardly existed. We started off in December 1944 and arrived in September 1945 in Montevideo, Uruguay, where my father, who was a Methodist minister, had a church. Then in college I worked for six weeks at a Friends Work Camp in Mexico, where I met my husband. The young men were laying pipes to bring water to a village and the young women were working with the children and teaching English. My husband and I have served two stints as missionaries in India, 1956-61 in a country village in Madras state and 1967-71 in New Delhi and then Madras.

"I am Assistant Clerk and a Trustee of the Plainfield Friends Meeting, where I serve on the Ministry and Oversight Committee."

(At this writing the Mills are hosting their third family of "boat people," for whom they provide a home and help to a new start in this country.)

Why the Ministry: "It's a result of dozens of things coming together over a very long period of time. I wanted to *know*. Greek and Hebrew and Church History and New Testament studies were the four things I really wanted to get when I came here. I wanted to go back to the sources and find out what it *really* said and meant. I've never understood the atonement, either, and I hope to find out that meaning for us, before I graduate.

"Julian Alexander, Jr. (PTS 1953), the pastor of the Willow Grove Church where I worked, told me that I got into Seminary the other way around. Most people want the career and go to Seminary to get what that takes; but I wanted what was at Seminary and then I'm going to apply it in a way that isn't clear yet.

"Fifteen years ago, when I wished I had become either a New Testament scholar or a ballerina, I thought it was already too late for either career; so it's marvelous to be here. The truth is it wasn't too late; it was too early. For me it was too early. It would have been largely wasted on me. I wouldn't have appreciated it. I wouldn't have understood it. I would probably have been doing it for the wrong reasons. And I don't think I would have had the stamina. It takes a lot of stamina."

Why PTS: "I think the academic standards here are higher and the theology more solid than other places I might have gone. Also it was reasonably close."

After PTS: "I'll have to rely on the Spirit for that.

"There are so many things one can do with the training one gets here. We do develop a competency, even though we might not *feel* all that competent.

"My husband, who is a ground water hydrologist and civil engineer, thinks of returning to India. If we go back, we will be working in the Church of South India."

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Spring 1980
Volume XXXII — Number 1
Published by
PRINCETON THEOLOGICAL SEMINARY
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The Canadian Connection

One link in Princeton Seminary's Canadian connection is the Reverend Ray E. Leppard, pastor of Kirk United Church in Edmonton, Alberta. His relationship with Princeton Seminary began seven years ago. The chairman of the continuing education program at St. Stephen's College in Edmonton, who had attended an Institute of Theology, was impressed with the learning atmosphere and the quality of the Princeton people. At home again, he said, "Ray, I think it's time you got into a larger pond to do some swimming."



As Mr. Leppard tells the story: "I came on my own as a big adventure in the winter of 1974. I was walking through the rain, carrying my bags, wondering which way to go, miserably wet and a long way from home. I had left a wife and four children, parents in poor health, and a church. It seemed that three thousand miles was forever.

"I came in to the Student Center, picked up what I call my 'nervous tray' and pushed my way through the crowd. The random motion and the noise level were incredible. I sat down at the only empty table I could find, just as lonely as could be, and the five empty chairs agreed with me. I sat there for awhile, watching the action and enjoying it immensely, because it's like a big family, extremely stimulating. But it was lonely for me. And then a beautiful student came and sat down. Fifteen minutes later I had been welcomed into the community, oriented into the directions and routines. I learned all the tricks of the trade (such as drinking coffee from a glass)

and got right into things. I began to be introduced to other students, which led to a cell group of prayer in the student body.

"To make a long story short, I have been invited into students' rooms in each dormitory residence, and also off-campus to married students' quarters, and to three faculty homes. I've sung with the Principal (President McCord) in his home at the conclusion of two excellent seminars. I drank tea with the late Dean (Arthur Adams) from whom I took church administration; and had an on-site study of the Princeton battlefield with Diogenes Allen, a bonus on top of a fine philosophical short course.

"That first year's experience was so powerful that it brought me back the next year, when I began to escort other people around. I met a lovely student who was blind and we walked and walked and walked. He showed me the sights of the campus; his other senses were so turned on that it was a memorable experience. He invited

me into his room and showed me his great Braille Bible. We became good friends.

"All the while I was living at Erdman, coming to admire Jack Cooper and his staff immensely and learning in that setting of nurture, I was becoming a part of the community in the students' world. I had heard at the beginning that students looked askance at Con Ed people, but I didn't find that to be the case at all. The trick is to sit wherever you want to meet somebody. I turned it right around that second year; instead of waiting, I plunged right in and sat wherever there was a spare chair. We went all around the table identifying ourselves. You know the routine: 'Who are you and where are you from?' Just this past week we had the greatest time with a Ph.D. from Argentina, a visitor on the campus. Ken Morris, another international student, and I took her around.

"When I left the second year, there was a

(Continued on page two.)



The Canadian Connection

(Continued from page 1)

farewell note on my doorknob from a student whom I had sat and listened to in the normal way as the troubles, the 'wobbles' of being a student poured out.

"In my third year here my parents had died within three months of each other and I came as a grieving person. Once again a student put an arm around me and comforted me and walked and walked all over this campus and the University campus. We had coffee in the Student Center at the University. Simply, the healing took place. Princeton had helped me to come together, heal up. As I left that time, it wasn't a note on the door, but a bunch of cookies.

"I almost entered the D.Min. program at Princeton. The forms were on my desk just at the time St. Stephen's began a D.Min. patterned on Princeton's. I became one of the first six students at St. Stephen's. It's connected with the United Church of Canada and is where I was ordained.

"Guy Hanson has been up our way. He has spoken to at least 600 persons from all over Western Canada at the Banff Men's Conference. We're working together with him to set up at St. Stephen's a continuing education course in new models of ministry for the 80's, which will be available to our D.Min program. We've roughed it out and have the timetable struck and reading list made up. I was making arrangements with Guy just this morning to map out the hours and the questions we're going to deal with. Here's a good bridge that's being built with the PTS faculty.

"I wrote a Learning Covenant in which I included part of my material from Princeton; even now, these last two weeks at PTS are being built into my Learning Covenant. I'll report on my experiences, write project reports and so on. I'm about half way through my doctoral program.

"I've brought my son, then my neighboring minister, and this past week, my closest friend. It is a survival strategy to come to Princeton to be refurbished. The distance from home is important. You need distance to allow you to relax. We flew all night to get here but it was well worth it. We caught all the lectures. It's calm and the spirit is great.

"The Theological Book Agency is helpful. We can get books there that aren't out yet in Edmonton. It's thrilling to see the faculty's own publications and then to meet the people who wrote the books.

"The view from 3,000 miles away is a little different from your own. The challenge as



There was a memorable day at the Center of Continuing Education!

far as I'm concerned is to find community. You have an entirely different setting here from there. I came not knowing whether I would be able to feel at home. In a way it's almost as if a community is on trial. I expected a sense of community from the staff, but I didn't expect such a volume of caring from the students. These sparks just lit me right up. From that first contact at table and the grace of that gift, I felt the ice go; from that moment on it just started to roll. It's been a great joy ever since.

"Now I consider myself a Princeton person. The students have shown me so many things: the cannon balls that hit Nassau Hall, the motto in the basement of Hodge Hall, the bronze statue downtown of a man reading a newspaper, and the view from the top of the Grad Tower. And I went down to the Institute for Advanced Study where Einstein worked and I have a picture taken in front of his house. Things like that. And these experiences have been multiplying because over seven years I've taken about fifteen short courses. From everybody I've received that extra—the second and third miles—in every way.

"It's the craziest thing, but the people in the labs I've taken think I went to Princeton. I did.

"It has been incredible that from such a distance I can feel so much heart."



Capital of the Dominion

The Hodge Hall "400 Club"

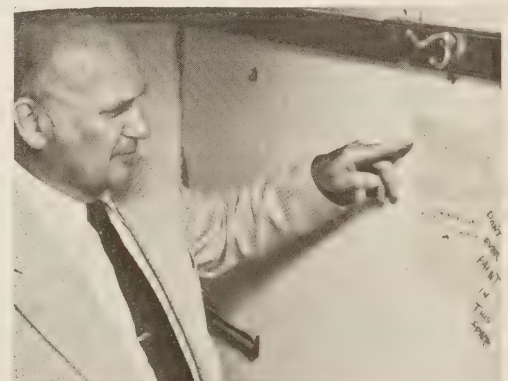
by Arthur M. Byers, Jr.*

The summer of 1980 saw the renovation of the interior of Hodge Hall. Walls, doors, closets, partitions all became subject to demolition. One bit of sentimental history, however, cried out for preservation and recognition. The Hodge Hall "400 Club" is a very select list of occupants of Room 400 in that venerable dormitory, whose residents have kept the club a guarded secret. Ever since the dormitory was completed in 1893, there has been kept on the wall of the clothes closet an uninterrupted list of the occupants of the room, saved from eradication by painters, miraculously, for 87 years. This either proves that painters have a sentimental spot in their hearts for such esoteric historical data, or that the walls were not painted as often as they might have been! The special warning, "Don't ever paint in this space," has been well heeded over the years. Many students who went on to become distinguished pastors are registered here.

Interestingly, the list also records the progressive social changes in the life of Hodge Hall. For many years, only men lived there. Then, in the late 1940s, couples were housed in Hodge as veterans of World War II came to Seminary married and needing more than single rooms. In 1970 women were invited to live on the main campus, and the occupants from that date onward have all been women.

*Secretary of the Seminary, Emeritus

Housing Director Clarence E. Reed examines the "400 Club" roster.



The Guide Service

In the middle 1800's when Dr. Charles Hodge presided at the Seminary's Sunday afternoon colloquia, faculty, students and townspeople came together for the spiritually and intellectually enlightening discussions. Coming from his home (situated on land bought by him and later given to the Seminary) opposite the west end of Alexander Hall, Professor Hodge hobbled up the steps of Alex to the second-floor Oratory and took the chair designed especially to accommodate his deformed hip. The chair still exists. As an important Seminary memento, it is now in the President's Room.

This subject arose when graduating Master of Divinity senior Jim Gray gave his valedictory tour of the campus to the two new campus guides. Many of the staff went along, including Dr. Arlo Duba, Director of Admissions, from whose office the tours emanate.

The particular beneficiaries of the tour were the new guides, Barbara Sherer from Missouri, a Middler in the Master of Divinity program, and Gilbert McKenzie, a special student from Jamaica, who holds a Master of Theology degree from Princeton Seminary.

Dr. Duba's knowledge of the lore of the Seminary was immediately clear in Miller Chapel, where our tour began. He told us about Charles Steadman, the well-known Princeton architect, who designed the Chapel. And how, later, it was moved from the east end of Alexander Hall, pulled by mules along especially laid tracks, to the foundation at its present location. We were shown the three plaques in Miller which commemorate the great triumvirate—Archibald Alexander, Samuel Miller and Charles Hodge—responsible for the Seminary's awesome intellectual beginnings.

In the new Alexander Hall Lounge we learned from the new guides about some different aspects of community. They described "The Walter Cronkite Fan Club," an amorphous group which meets there after dinner to catch his news show; and the on-going game of Dungeons and Dragons, begun on campus about a year ago.

We moved to Speer Library with its two columns of sculptured symbols outside and above the front doors. Immediately inside the inner doors display cases at the moment house bronze sculptures of Biblical figures; cases near the desk hold a col-



Guide Gilbert McKenzie

lection of early American mourning art.

We were shown the Micron reader which makes so many books immediately available and in the Reading Room saw shelves of periodicals in many languages from all over the world.

Across Library Place at Adams House, the Center of Continuing Education, we were offered coffee and a place to sit down. We looked into the two parlors where seminars meet and admired the new rug in the patented Nineveh pattern, woven especially for the room in which hangs the oil painting of Arthur M. Adams, the late beloved Dean of the Seminary, whose name the house bears. In the rear garden a noble and ancient rhododendron was in full bloom.

We walked up Edgehill Street (past one of the oldest houses in Princeton) to the Christian Education building on the Stockton Street campus. Here the remaining offices of the League of Nations were housed until the founding of the United Nations. The Reigner Reading Room in this building offers a complete selection of Christian education materials. Recording for the Blind is located in the basement.

A visit to the Child Care Center run by seminarians for the children of seminar-

A tour for Institute of Theology participants begins with Guide Barbara Sherer.



ians in the basement of Tennent Hall was next; then we started down Hibben Road. Whiteley Gymnasium is situated here with its badminton, basketball, handball and squash courts, as well as a weight-lifting room. At the bottom of Hibben we came out on Mercer Street almost opposite Einstein's house. We wound back through Springdale, President and Mrs. McCord's home, where we chatted with Mrs. McCord and enjoyed the many roses in bloom.

At the Campus Center one should not miss the memorial plaques on the porch. The comfortably furnished Main Lounge offers another resting place. Portraits of people important in Seminary history may be seen while one rests.

For the botanist there are many plantings of interest on the campus: the Empress tree, given by the international students one year, at the west end of Brown Hall; an enormous weeping Japanese cherry in front of Speer; the crepe myrtle at the corner of Hodge; the true English yew (the kind from which Robin Hood and his merry men once made their longbows) in front of 80 Mercer Street; a ginkgo near Stuart Hall; and many maple, magnolia and dogwood trees, especially the *Kochia* dogwood in front of the Campus Center, which bloom after the others are finished.

The personnel of the Speech Studios at the top of Stuart Hall welcome visitors. Here guests may see how the many audio-visual aids are used to train seminarians to be more effective speakers.

The tours of the campus can be as brief as a half hour or as long as two hours, depending upon interest and available time. Jim Gray reported that during the last eight weeks of school he was giving four or five tours a week—sometimes for an individual prospective student, sometimes for church groups.

If you or your group would like to schedule a visit to the campus, please write: Dr. Arlo D. Duba, Director of Admissions, Princeton Theological Seminary, Princeton, NJ 08540. Let us know the date and time you will be here, the number of people coming, and the length of tour you wish.

Speer Library



Last spring 170 people came to campus for Friends Day. After registration and coffee on the lawn near the Chapel, and, in numerical sequence . . .

Friends Day



1. Friends of Princeton Seminary gathered for registration, coffee and conversation.

4.

Representing ministries of the future, M.Div. seniors, Catherine E. Grier, Albert G. Butzer and Richard A. Farmer, talked of the routes that brought them to Seminary, the challenging and shaping that have taken place and the work they hope to do. M.A. senior, Principal C.A. George of Kerala, India, spoke of the Church in India, where "the witness of the layman has great effect." Also speaking was Jane Holslag, M.Div. junior, not pictured.



Catharine E. Grier



Albert G. Butzer



Richard A. Farmer



*Cheppanalil
Abraham George*

An Adventure in Vision and Discovery
Saturday, October 18
9:30 A.M. — 1:30 P.M.
Box Lunch
Princeton vs. Colgate Football Game



2.

Left: The Reverend Paul G. Watermulder (Class of 1977), pastor of the Woodstown, New Jersey, Presbyterian Church, greeted friends.

3.

. . . everyone moved into the Chapel for the worship service led by Dr. Charles Ryerson, Assistant Professor of the History of Religions, and six Seminary students.



The congregation awaited the musical cue, then made the Chapel resound with "In Christ There Is No East Or West." (L. to R.) Mrs. Gladys Taylor, Mrs. Bernadine McRipley (PTS M.Div. Middler), and Mrs. Virginia Lee came from the Witherspoon Church in Princeton; Mr. and Mrs. Lemuel Roberts, who were attending their third Friends Day, came from the First Presbyterian Church in Phoenixville, Pennsylvania.

5.

John M. Mulder

Assistant Professor of American History, Dr. John M. Mulder, depicted a ministry of the past with the story of David Avery, an early American pastor. Dr. Mulder let us thrill vicariously to an historian's dream come true. This was what happened when a pastor friend told him about some papers in an old trunk of a member of his congregation. Because there are few documents from the clergy of that era, the completeness of the record was remarkable, according to Dr. Mulder. The papers have been given to Speer Library.

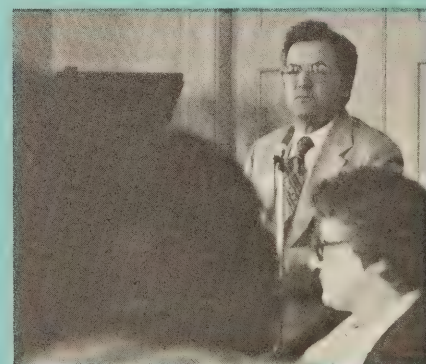


6.

Dr. William H. Felmeth, Vice President, acted as master of ceremonies.

Dr. James I. McCord, President of the Seminary, spoke on the state of ministry today in his annual report to The Friends.

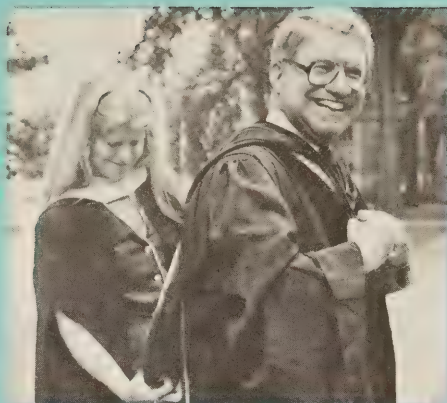
The large attendance necessitated luncheon being held in the Main Lounge.



Graduation Day 1980



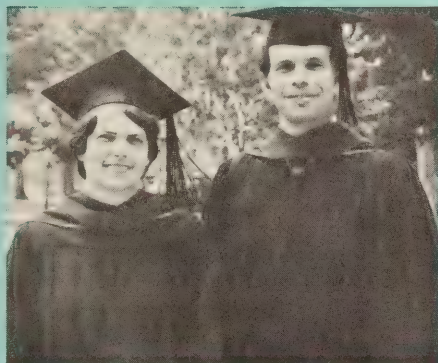
Above: The academic procession



Above: Dr. David L. Crawford, Director of Student Relations, had his hood properly arranged by his daughter, Marilyn, who received her Master of Arts degree.



Heather Jordan has a little help with her mortar board from her proud father.

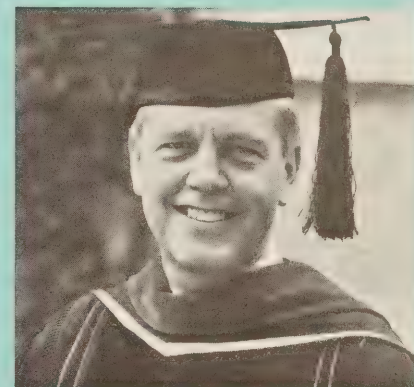


The graduating husband and wife team, Jerome and Barbara Beavers (above) and (below) newly-wed graduates, Tom and Mary Putnam-Roberts.



Professor Emeritus Elmer G. Homrighausen, who delivered the stirring Commencement Address, is shown with his portrait, which was presented to the Seminary in his honor the evening before, at the Alumni Banquet.

Below: Graduate Peter G. Ferriby lunching with his family.

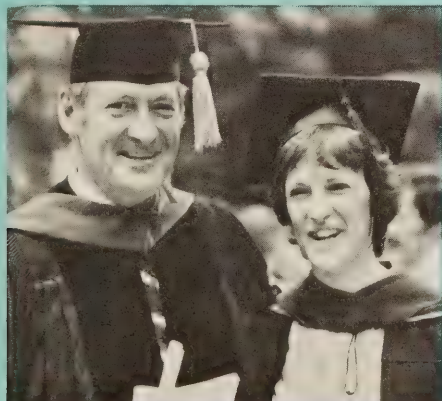
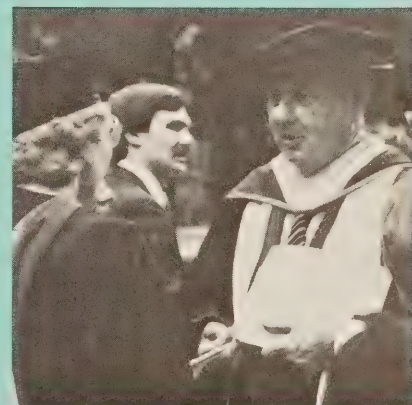


Incoming professor Richard S. Armstrong, holder of the Ashenfelter Chair of Evangelism and Ministry, led the congregation in prayer.

Below: Dr. James I. McCord chatting with graduates.



Like father, like ...

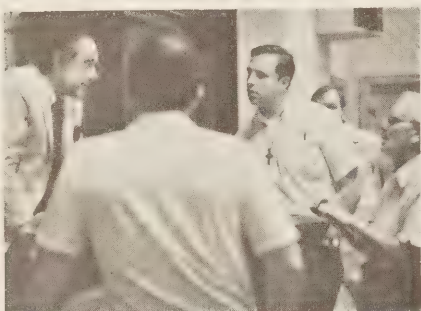


Left: Charles F. Stratton (51B) and his daughter, Ruth Ellen ("Ellie"), were, we believe, the first father-daughter team to graduate from Princeton Seminary simultaneously. Charles received his Doctor of Ministry degree; Ellie, her M.Div. He has been pastor of the Youngstown, New York, First Presbyterian Church since 1967. Ms Stratton has been called to be assistant pastor in the Lower Providence Presbyterian Church in Norristown, Pennsylvania. She is married to William Westhafer, a graduate student in the School of Architecture at Princeton University.



Dr. Donald H. Juel, Professor of New Testament at Luther Seminary, St. Paul, Minnesota, chatted with Dr. Katharine D. Sakenfeld, Associate Professor of Old Testament, at Princeton Seminary.

Dr. James E. Loder, Professor of Christian Education, discussed informally points of his presentation, "Faith and Human Development."

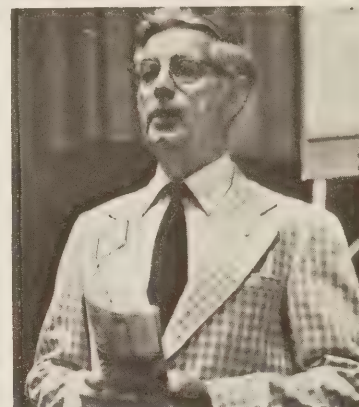


Chapel was packed!

Services were piped outside to the overflow.

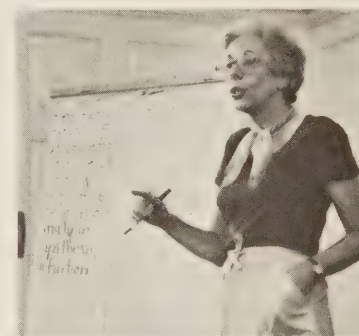


Dr. Cullen IK Story, Director of the Biblical Language Program, moved some of the action outside. Several students worked under his tutelage through the lunch hour.



Dr. Jack Cooper, Director of the Institute of Theology, welcomed participants, introduced speakers.

Dr. Freda A. Gardner, Associate Professor of Christian Education, Director of the School of Christian Education, taught in the Summer School, conducted a seminar on "Styles of Learning and Teaching" for the Institute.



A Lively Summer at the Seminary

A pastor from Colombia, a married couple from Calgary, Canada, a pastor from London, England, a teacher from upstate New York, a minister from Northern Ireland—what do they have in common? This past summer all participated in the 39th annual Institute of Theology at Princeton Seminary—or studied one of 22 courses offered in the Summer School—or worked intensively in Biblical Greek or Hebrew in the Summer Language program. Approximately 650 people, occupied as students or faculty, made it seem very much like a busy semester of the regular academic year.

During the first two weeks of July three hundred and forty-four men and women from 29 denominations came together at the Institute of Theology in daily Bible hours, workshops and seminars, and formal evening meetings, to explore such diverse topics as "Making Sense Christianly" to "Theology of Cultural Integration," under the over-all theme, "Yours is the Kingdom."

The faculty included Dr. Paul Holmer, Yale Divinity School; The Reverend Owen

T. Baragwanath, St. David's Presbyterian Church, Auckland, New Zealand; The Reverend Oswald C.J. Hoffmann, Speaker, The Lutheran Hour; Dr. Peter J. Gomes, Minister to Harvard University; Dr. Ernest T. Campbell, Minister-at-Large, and former pastor of Riverside Church, New York City; Dr. Robert W. Mumford, Queen's Theological College, Kingston, Ontario, Canada; Dr. James I. McCord, President, Princeton Theological Seminary; and The Reverend Joseph E. Ryu, Program Director, Indo-Chinese Refugee Assistance of the State of New York, among many others. Dr. Jack Cooper of the Seminary's Center of Continuing Education is Director of the Institute of Theology.

Coincidental with the Institute was the beginning week of the second term of Summer School, which comprised three terms of three weeks each. This year 160 people enrolled. Subjects ranged from "The Theology of Forgiveness and Reconciliation," taught by Dr. Doris Donnelly of the Princeton Seminary faculty, to "Leadership for Churches in Transition,"

by Professor Harold L. Hunt, from the Howard University School of Religion. Up from the Bahamas Family Institute, Nassau, Bahamas, were Drs. Colin B. Archer and Timothy O. McCartney to teach "Cultural Factors in Ministry." The Director of the Summer School is Dr. D. Campbell Wyckoff.

The enrollment of 95 students for the Biblical languages program was a record. Fifty studied Greek and 45, Hebrew, intensively for eight weeks under the guidance of Dr. Cullen IK Story, Director of the Summer Language program. Approximately two-thirds of the registrants already were or are now students at Princeton Seminary. Others came from such institutions as St. John's Seminary, Newfoundland, Vanderbilt Divinity School, University of Chicago Divinity School, University of Notre Dame, and the Sacred Heart School of Theology in Wisconsin.

Pastors here for renewal, faculty, and students still engaged in the preparation process—all brought a sense of purposeful activity to the campus this past summer.

An Experience in Giving and Receiving

There exists at Princeton Seminary a means by which interested individuals may provide for the Seminary's future and participate in its mission through financial gifts of various types, and at the same time receive income for life. It is known as the Princeton Seminary Fund, a pooled income fund in which the combined gifts of the donors are invested together and the earnings shared proportionately among those who are a part of it. Such income is paid to the donor for life, after which the gift becomes the property of the Seminary. The gift is then removed from the Fund and is used to advance the work of the Seminary in accordance with the wishes of the donor, if expressed, or as determined by the Board of Trustees.

During the more than five years that the Princeton Seminary Fund has been available, it has been of benefit both to the Seminary and to the donors. Income from the Fund, which is paid quarterly, has

grown over the years and is presently quite attractive. In the calendar year 1979, it averaged 11.4 percent, with a fourth quarter figure of 14.4 percent. It should be pointed out, however, that income does vary according to the performance of the Fund in any given period, and no figure can or should be assumed in advance. On the other hand, this Fund does have an enviable record.

Other benefits to the donor in addition to the deep personal satisfactions that derive from the furthering of the Seminary's work as it trains and equips men and women for service to the Church include: a charitable deduction for income tax purposes in the year of the gift, which deduction is determined by Treasury tables; the elimination of capital gains taxes if the gift is made by means of appreciated securities held longer than a year; estate tax savings; and the benefit of a diversified

portfolio administered by experienced and able investment counsellors.

Gifts to the Princeton Seminary Fund may be made in the form of money, securities, or other property subject to the approval of the Board of Trustees, and are received in amounts of \$1,000 and above, with a minimum age for donors of fifty years. Additional shares may be purchased at any time at the current value. A spouse, child, or other person designated by the donor may be named a second beneficiary for life income purposes.

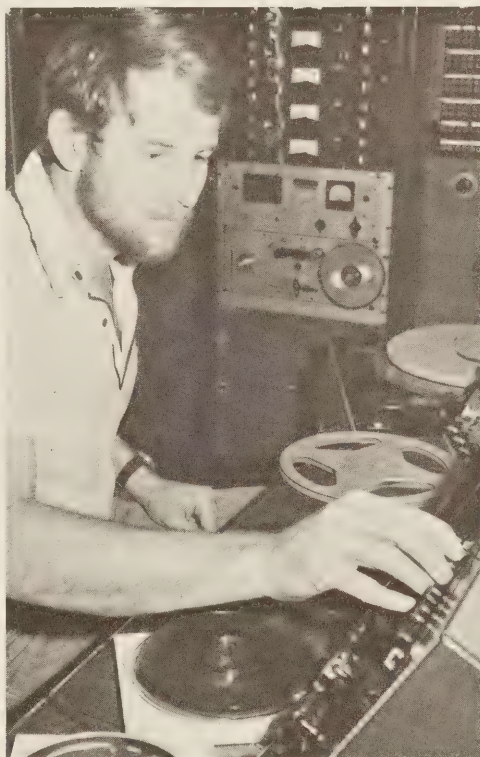
Those interested in providing for the Seminary through this Fund are invited to contact Dr. William H. Felmeth, Vice President, or The Reverend Chase S. Hunt, Director of Planned Giving, either through the mails or telephone (609) 921-8300. Further information about the Princeton Seminary Fund will be provided upon request.

Resources

Just a reminder: Available for use on mission bulletin boards are photo packets, 19" x 25" posters showing distinguished faculty members, colored postcards of familiar Seminary buildings, visitors' guides, and (in limited quantity) four-color brochures containing program descriptions and a brief history of the Seminary. Just off the press is a new "general leaflet," with program descriptions brought up to date, fresh photographs and a considerable facelift! The new Minutes for Mission are ready, as well. Please make your request through the Seminary Relations Office.

Also on hand: "Meant for Ministry" and "The Need to Continue." For those of you to whom these are unfamiliar, the first follows entering Seminary students through part of a day on campus, as their voices tell their reasons for being here; the second shows a continuing education seminar and its effect on the congregation of a participating alumnus. Both are in full color, with sound, and may be rented for \$5 each. Address the Speech Studios.

The Speech Studios have available, as well, tapes of most of the major lectures given on campus in the past several years, at very reasonable rates. If you've missed a crucial series or single talk, or feel members of your congregation would like to hear some of today's important theologians, write the Speech Studios for information.



Eric Griffis

Senior, Master of Divinity program
Hometown: Colorado Springs, Colorado
College: Westmont College, '76

Denomination: United Presbyterian Church, U.S.A.

Home church: First Presbyterian Church, Colorado Springs

Marital status: Single

Hobbies: Handball, scuba diving, tennis, bicycling, classical guitar

Interests:

Science and religion—the subject matter, since I was a physics major for awhile; church history; language, the principles of language, linguistics ("I've always enjoyed Biblical languages. I find language often reflects, or seems to have an influence on, the way a person thinks. I'm really convinced that language shapes the way people think and that affects the way they receive and appropriate the Gospel. It should help to shape that Gospel's presentation as well"); English-language literature; Asian history, especially Asian church history

Accomplishments:

"Served as sister-city representative in Japan in 1970 for a few months. Colorado Springs is the sister city of Fujiyoshida, at the base of Mount Fuji.

"Made Eagle Scout.

"Served an internship in Korea at the Presbyterian Theological Seminary in Seoul. This came about through Dr. and Mrs. Samuel Moffett, who were in Princeton on study leave. My home church has supported their work on the faculty of that Seminary and with the Bible Clubs of Korea. They invited me to teach at the Seminary in Seoul. So I went as a Volun-

(Continued on page 8)



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Permit No. 190



Eric Griffis / *Continued from page*

teer in Mission and taught conversational English and English-language theology."

Why the Ministry:

"When I was in high school, I had a motorcycle accident. I should have been crippled or killed, but there was no lasting physiological nor any evident psychological damage. My family and my home church took very good care of me at that time. This whole experience affected my thinking about my faith."

Why PTS:

"I came basically because of the spectrum of theological opinion and the diversity of the student body. Several of my home church ministers said that it was a very good place to go. Also it is in the East where I had never been."

After PTS:

"I am considering returning overseas for full-time Christian service in the capacity of a teacher or of a professional in communications, since that's going to be my senior concentration. I do a lot of work in the Speech Studios, where I'm learning about multi-media. It's very useful for communicating both the content of the Gospel in different situations and the feel of what it's like to be within a different culture."

Gifts



Recently Princeton Seminary has received gifts

In memory of:

The Reverend Robert B. Berger (Class of 1932), to the Education Fund

Dr. Henry Seymour Brown (Class of 1900), to the Education Fund

The Reverend Howard L. Frame (Class of 1935), to the Education Fund

The Reverend Howard L. Frame (Class of 1935), to the Current Scholarship Fund

The Reverend Dr. Reuel E. Johnson (Class of 1948), to the Fund for the Center of Continuing Education

The Reverend Dr. Reuel E. Johnson (Class of 1948), to Speer Library
Alfred and Mamie Kurrle, to the Current Scholarship Fund

The Reverend Warren A. Quanbeck (Class of 1948), to the Education Fund

Mr. Chester Sall, to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund

Miss Clara Scott, to the Education Fund

Mrs. Evelyn Norton Seiler, to the Norton-Truesdell Memorial Scholarship Endowment Fund

Dr. Geza Soos, to establish the Dr. Geza Soos Memorial Scholarship Endowment Fund

Honoring:

Dr. and Mrs. Arthur M. Byers, Jr., (Class of 1950)

Dr. Melvin R. Campbell (Class of 1936), to the Fund for the Center of Continuing Education

The Reverend Kenyon J. Wildrick (Class of 1958), to the Education Fund and the Community Congregational Church Scholarship Endowment Fund

By Request:

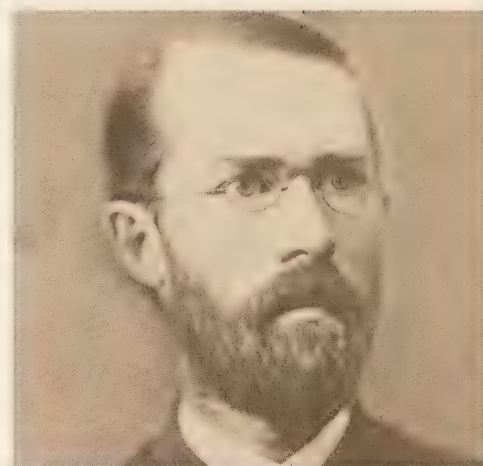
In memory of John Redmond Coxé Master and Dr. Henry B. Master, to the Scholarship Endowment Fund.

Princeton Seminary gratefully acknowledges these tributes and remembrances, which will be devoted to aiding its work of preparing men and women as ministers of the Church of Jesus Christ.



Jackson, dressed to combat the bone-breaking cold of the Alaskan weather, was the first to recognize Alaska's vital need for help.

BRINGING EDUCATION TO ALASKA



Sheldon Jackson, 1834-1909, Photographs courtesy of Presbyterian Historical Society.

One of the central characters in the drama of the opening of "the great white land," Alaska, was Sheldon Jackson, a graduate of Princeton Seminary in the Class of 1858. The wiry Presbyterian missionary recognized Alaska's critical need for help before anyone else. It was he who led and inspired his fellow missionaries, who cajoled Congress and the public to acknowledge that Alaska was really up there, and who became the Bureau of Education's first official representative — United States General Agent for Education in Alaska.

The United States bought Alaska from Russia in 1867, then largely forgot about it for 45 years, granting territorial status only in 1912. In one of history's most inaccurate predictions, a House Foreign Relations Committee report concluded shortly after the purchase that

Alaska had "no capacity as an agricultural country, no value as a mineral country, its timber generally of poor quality and growing upon inaccessible mountains, its fur trade of insignificant value, and its fisheries of doubtful value."

Alaska was 586,000 square miles of ice, snow, and bonebreaking cold in winter, a miasma of heat, rain, swamps, and mosquitoes in summer. Small towns hugged the coastline because the sea furnished the whales, walrus, and seals which provided everything from meat and heating oil to canoe coverings, fur coats, and needles and thread. The physical barriers to the exploration and settlement of the vast interior defied the heartiest men.

In an 1887 report to Washington, Jackson observed that casual visitors to Sitka, the old

Condensed from the article by Story Moorefield, which appeared in the December 1979 issue of American Education. Research for this article was done by the late Herman R. Allen, who was director of the Editorial Services Division and, as such, supervisor of the American Education staff.

Russian capital in the temperate southeast, simply had no idea of the problems posed by Alaska's size and topography. "The great mainland of Alaska," he wrote, "with its smoking volcanoes, mammoth hot springs, biggest mountains, largest glaciers, grandest rivers, wildest scenery, teeming animal life and strangest natural phenomena, unvisited and unseen, stretches two thousand miles beyond them."

The mainland lacked roads or railroads. Except for an occasional whaling ship or revenue cutter, Alaska had no reliable communications with the outside world. Shipping to northern ports was closed by ice nine months of the year. There were no hospitals or other social services, no agriculture, and no manufacturing.

Incredibly, throughout this early period the vast northern wilderness had no civilian government, laws, or courts. It had no power to tax residents, sell land, incorporate towns, or pro-

(Continued on page 2)

Sheldon Jackson landing the first reindeer of the herd at Port Clarence, July 4, 1892



(Continued from page 1)

vide police protection.

To further complicate things, gold was discovered near Juneau in 1880. The thousands of prospectors, most of them with limited funds and provisions, added to already severe strains on food supplies and housing. Many quickly became destitute and stole to survive, increasing lawlessness in a land that had no legal way to cope with it.

With conditions in Alaska approaching anarchy, Congress, in the Organic Act of 1884, directed the Secretary of the Interior to establish a school system there and to educate children "regardless of race." The Secretary delegated the responsibility to the Bureau of Education. The Bureau had never run a school anywhere, much less in a place 5,000 miles and many weeks from Washington by transcontinental railroad and steamer from Seattle. It turned to Sheldon Jackson, already in Alaska and known as a man who could accomplish anything he set his mind to.

As a youth, Jackson had been an unlikely candidate to end up a hero. Short and frail, he was born into comfortable circumstances and was raised in upper New York State. After ordination as a Presbyterian minister, he requested foreign mission service in South America but was turned down because of recent illness. Instead, he was sent west as a missionary.

Assigned to the Rocky Mountain region, Jackson traveled 29,000 miles in a single year — often riding shotgun on stagecoaches through hostile Indian country — and founded 22 churches for white settlers who followed the railroad across the prairies. He also established mission schools for Indian children in the Southwest.

Jackson long had been interested in building mission schools in Alaska, but the Home Mission Board couldn't see its way clear to provide the funds for this difficult and costly enterprise.

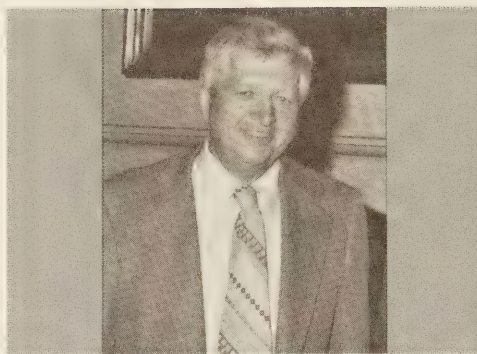
Then a young private stationed at Fort Wrangell wrote a poignant letter to his commanding officer just before the Army left Alaska in 1877.

"Since the advent of the traders and miners among (the natives)," he wrote, "lewdness and debauchery have held high carnival, and the decimation of their numbers is the result. If a school and mission were established at Wrangell there would, no doubt, be an Indian population of over 1,000 souls located within reach of its benefits."

The letter came to Jackson's attention. He had it published in the Chicago Tribune and

(Continued on page 7)

Officially serving ashore as revenue agents and census takers, the Bear's crew also found themselves paramedics, carpenters, and counselors in helping missionaries improve native living conditions.



The Reverend Carl H. Geores, Jr.

THE MISSION AT THE EASTWARD

*Putting Action
behind the
Words of
Jesus Christ*

The speaker, a robust, vital man with thick gray hair, had a sense of purpose and conviction that communicated itself to his listeners. He believed in what he was saying and doing.

The occasion was the first of three Students' Missions Lectures; the speaker was the Reverend Carl H. Geores, Jr., Coordinator of The Mission at the Eastward in rural Maine; the topic was "Serving Jesus Christ at The Mission at the Eastward."

Mr. Geores sketched in his background: his father was a Swedish immigrant from a family of 13 brothers and sisters; his mother was from a Scottish Presbyterian tradition, which she could trace back to the 1700s. The speaker recalled his childhood during the Depression, "rooted in poverty, so that I know the meaning of the feelings of inferiority of the poor." But his family went to church every Sunday and the youth group had an impact on his life. He grew up, joined the Marine Corps, where he spent 43 lonely months during World War II. He came to know Jesus Christ as his Lord and Savior and made the decision to give his life to Christ if he survived.

Upon returning home, he met Melva C. Fowler, the girl next door, and married her two days after she finished her nursing program at Russell Sage College. Together they saw him through Union College in Schenectady, New York, and Princeton Seminary. At Princeton, where he was a member of the Class of 1952, he learned that "to be a Christian is to be part of the living Church. The Seminary," he said, "provided the structure and base from which he could go forth."

"How does the Call come?" Mr. Geores asked the seminarians in his audience. He told of being challenged several times by the Reverend Willard Rice, pastor and moderator of his home church, to try a rural ministry. There had been a position open for 10 years in Maine. The money was there for it, but there was no one to fill it.

He visited the (then) Synod of New England with Dr. Walter David Knight, Field Representative of the Board of Missions. They went to Leeds, Maine, about 17 miles from

Christine McCormack

- *Middler, Master of Divinity program
- *Hometown: Gilroy, California
- *College: Pacific Lutheran University, '74
Oregon State University, '78, M.A. in biological sciences
- *Denomination: United Presbyterian Church, U.S.A.
- *Home church: Calvary Presbyterian Church, Corvallis, Oregon
- *Marital status: Single
- *Hobbies: Backpacking, canoeing, biking, running, photography, reading, cross-cultural traveling, baking
- *Interests: Christian apologetics; cross-cultural interaction; physiology — the phenomenon of the human body; classical music ("I'm learning to play the flute."); retreat and wilderness adventure; Christian com-

munity; Christian responsibility as it relates to ministry to oppressed peoples; art; foreign languages

*Accomplishments: Swimming teacher for the handicapped; published master's thesis in a journal, *General and Comparative Endocrinology*; travel — eight trips to Europe, worked and studied for a year and a half in West Germany, took my mother and grandmother on a six-week trip through Italy following Goethe's footsteps, covered most of Europe, meeting all sorts of people from the local street sweeper to royalty; leading wilderness trips for Sierra Treks, reflecting on Christian commitment in a wilderness setting

*Why the Ministry: "It addresses the most basic issues all humans are struggling with and it's an opportunity to interact at the most profound level. Ministry challenges me to the ultimate, at the roots of who I am, and forces me to discover what it is to be ful-

Lewiston, with a population of less than 800, where there had been no community congregation for years. The two churches in town were in such disrepair that Dr. Knight held the church service in the town hall.

The young people talked about being cheated because there had been no church in their lifetimes, no Sunday School to attend, no youth group. The townspeople had to search for someone to conduct funerals. Mr. Geores saw the need and could not help responding.

He went as an evangelist, employed by the Board of National Missions through the Department of Sunday School Missions, which was set up to minister to scattered populations.

He found that a pastor had to know what he believed and have a sound theological base. He also needed to understand the world in which he lived. "Pastoral ministry became the key. I called, and called, and called on people."

In January 1953 the Leeds Community Church was organized; next year Wales organized the first church in its community since 1900. During the 1950s seven churches were established. "In the local congregations worship takes place and youth groups can grow, but how, if a church has less than 40 members, can it provide for the life of the church?" Mr. Geores asked. To this end The Mission at the Eastward was founded.

Today 10 churches and four ministers work together through The Mission at the Eastward, known as MATE. The staff and coordinator of MATE meet regularly; the staff relationships and the fellowship give mutual support that is most important. Through MATE they are connected to the larger church and through MATE, the creation of the United Presbyterian Church, the Synod of the Northeast gives

\$30,000 and the Presbyteries of New England, \$10,000 to support these small churches. Mr. Geores said, "MATE is an opportunity for things to happen, for Christians to put action behind the words of Christ: 'I came that they might have life and have it more abundantly.'"

The summer camp, the Bible school, the youth programs, pre-school programs, the clothing center are all part of the concentrated effort made by MATE to make mission happen. More than 600 houses of elderly, handicapped or low-income people in the 100-mile stretch covered by MATE have been repaired or rebuilt. Last summer alone more than 500 volunteers came to work at MATE. They came from California, Michigan, Wisconsin, Oklahoma, and all over the Synod of the Northeast; three were from Princeton Seminary.

Another dimension has been added to the Church through these reserved people of rural Maine so graciously allowing "outsiders" to come in and help. In itself this is a kind of ministry, subtle and, perhaps, unrealized.

The Georeses have reared six children; one daughter, Martha, a lawyer, serves on the Council of the Rural Community Action Ministry, an outgrowth of MATE. But that is another story.

REMEMBER PRINCETON SEMINARY IN YOUR WILL



ly human in the myriad dimensions of human experience. My Christian life has set me out on an incredible adventure and I want to share it."

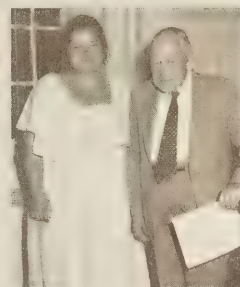
*Why PTS: "I'm here because of the ecumenical, pluralistic aspects as well as the spiritual riches of individuals like Drs. Metzger, Allen and Story. The context of such a pluralistic situation forces us to come to grips with the essence of Christianity as opposed to a sort of 'churchianity.' "There is the opportunity for a solid foundation and also present, I believe, are the challenges that exist in the real world."

*After PTS: "I hope to become involved in an urban ministry or relief ministry. Needs are very explicit and it is possible to minister in concrete ways. "I would like to facilitate the discovery of the riches of our commitment to Christ within the Christian community, which enable us to reach out from that community to respond to the practical needs of others."



Pictured in the front row are: Dr. McCord, three of Mr. Linen's daughters and Mr. Linen. His sons-in-law and grandchildren are in the second and third rows.

Mr. John S. Linen, Trustee Emeritus, received the Distinguished Service Award for his service to Princeton Seminary and the Church. The 86-year-old financier is a specialist in municipal securities and was vice president of Chase Manhattan Bank. He has been an active Christian layman all his life.



Mr. Linen is shown with M.Div. Senior, Kathleen Tresham, who is the current recipient of the Mary B. Linen Scholarship.

WHICH ONE ARE YOU?

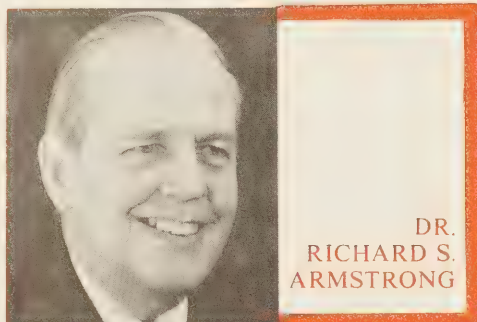
- Are you an active member, the kind that's liked so well?
- Or are you just contented with the emblem on your lapel?
- Do you attend the meetings and mingle with the flock?
- Or do you stay at home and criticize the lot?
- Do you take an active part to help the work along?
- Or are you satisfied to be the kind that just belong?
- Do you ever go to visit a comrade who is sick?
- Or leave the work to just a few and talk about the clique?
- Oh, come to the meetings often and help with hand and heart;
- Don't be just a member, but take an active part.
- Think this over, Comrade, you know right from wrong.
- Are you an active member, or do you just belong?

(From a clipping found in an old family Bible by Mary Houlihan, Elder in the Hartford Community Church, Hartford, Maine)

Reprinted Courtesy Mission at the Eastward, from their Autumn 1980 Newsletter.

New Faces of 1980

Three new faculty members and two new administrative staff members have been welcomed into the Seminary family this semester.



DR.
RICHARD S.
ARMSTRONG

The Reverend Dr. Richard S. Armstrong, Class of 1958, has returned after six years' service as the pastor of the Second Presbyterian Church of Indianapolis. The former Vice President for Development of Princeton Seminary is now the Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism. He was installed at the convocation service on September 21, at which he gave his inaugural address, "The Integrity of Evangelism."

A native of Maryland, Dr. Armstrong was graduated from Princeton University and had a career in baseball and advertising before he came to Seminary. Upon graduation he served for ten years as pastor of the Oak Lane Presbyterian Church in Philadelphia. This city church experienced a remarkable renewal through an aggressive program of visitation evangelism and community outreach. His booklet entitled "The Oak Lane Story" and the film version of the same story received widespread attention. His most recent book is "Service Evangelism."

He holds a Doctor of Ministry degree from Christian Theological Seminary of Indianapolis.



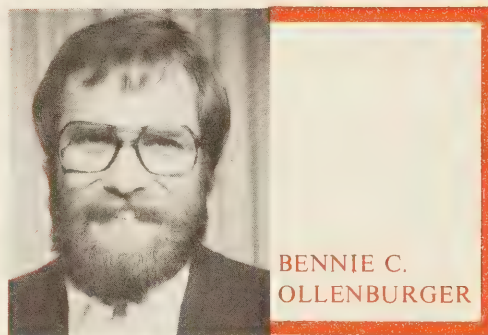
DR. SANG
HYUN LEE

Dr. Sang Hyun Lee, newly appointed Assistant Professor of Theology, comes to Princeton from Hope College, in Holland, Michigan, where he was Associate Professor of Religion.

Born in Korea, Dr. Lee received his A.B. from The College of Wooster, his B.D. from Harvard Divinity School and his Ph.D. from Harvard University. He was elected a Danforth Fellow and was also a Fellow of The American Council of Learned Societies in 1975-76.

He was pastor of the Union Congregational Church in South Grafton, Massachusetts, and co-pastor of the Korean Presbyterian Church in Boston from 1967 to 1969, and was preaching minister of the Midwest Korean Presbyterian Church in Chicago for five years.

Dr. Lee has had many articles published in scholarly journals; his two most recent publications are "Singing the Lord's Song in a Strange Land" and "Called to Be Pilgrim: Toward a Theology within the Asian Immigrant Context."

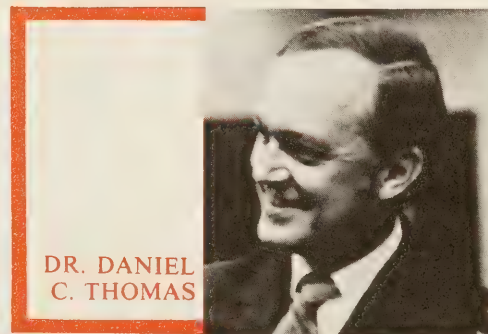


BENNIE C.
OLLENBURGER

Bennie C. Ollenburger, who is an Instructor in Old Testament, is in the dissertation writing stage of his doctoral program at Princeton Seminary. A Kansan, Mr. Ollenburger received his B.A., *cum laude*, from California State University, Long Beach, and his M.A. from Menonite Brethren Biblical Seminary.

He has been a reader in the Philosophy Department, California State University, a Faculty Assistant in Old Testament at Menonite Brethren Biblical Seminary, an Instructor in Religious Studies and Philosophy at Tabor College, and a Teaching Fellow at Princeton Seminary.

A member of the Society of Biblical Literature, Mr. Ollenburger has had several articles and numerous book reviews published in theological journals.



DR. DANIEL
C. THOMAS

The Reverend Dr. Daniel C. Thomas, Class

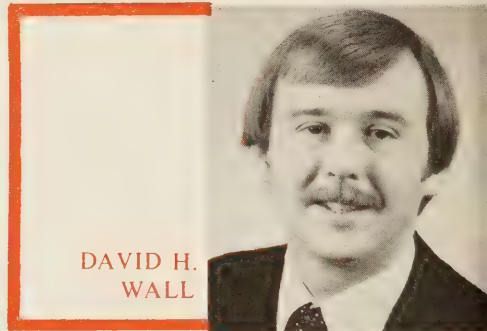
of 1944, has been appointed to the position of Secretary of the Seminary, which was vacant upon the retirement last June of Dr. Arthur M. Byers, Jr.

The son of missionaries, Dr. Thomas was born on Hainan Island in South China. After a colorful childhood, which included hiding all night in a rice field while attacking river bandits carried away the family belongings, Dr. Thomas came to the United States to finish his high school education.

He earned his bachelor's degree at Park College, Parkville, Missouri, master's degrees from Union Theological Seminary and Columbia University. After receiving his Th.B. (today's M.Div.), he was ordained by the Presbytery of Kansas City. He holds an honorary L.H.D. from Park College.

Dr. Thomas' ministry began with eighteen months as a Navy Chaplain and then two years as Assistant Minister at the North Avenue Church in New Rochelle, New York, after which he became pastor there. He has served congregations in Binghamton, New York, and Allentown, Pennsylvania. Most recently he has been pastor at Webster Groves Presbyterian Church, Webster Groves, Missouri, for nine years.

Two of Dr. Thomas' sons are graduates of Princeton Seminary and his daughter, Marcia, is an entering Junior in the Master of Divinity program this autumn.



DAVID H.
WALL

A newly-created position of Assistant Director of the Summer School and of the School of Christian Education has been filled with the appointment of David H. Wall, who received his M.A. from Princeton Seminary last June.

The son of a career officer in the U.S. Air Force, Mr. Wall lived in many places in the United States, in Newfoundland and in Germany. His father retired to Churchville, Pennsylvania, which Mr. Wall considers home and where he finished his high school education. He received his A.B. from Muhlenberg College in 1976. After teaching second and sixth grades in the Central Bucks School District in Pennsylvania, he enrolled in Eastern Baptist Theological Seminary in Philadelphia, where he studied for a year before entering Princeton Seminary to finish work on his master's degree in Christian Education.

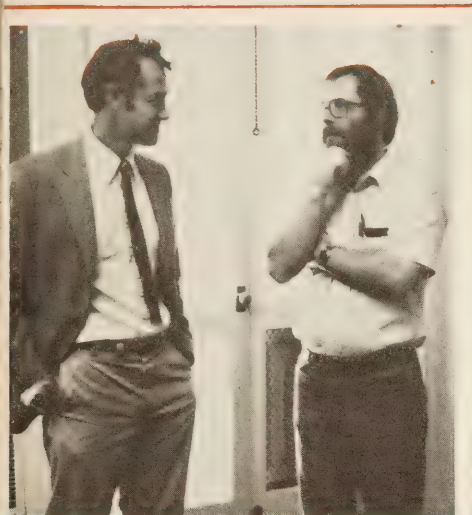
He worked this past summer assisting with the Summer School program and began his duties as Assistant Director on September 1.

Another year began with the Fall Faculty Conference



Keynote speaker, Dr. Leon Pacala, Executive Director of the Association of Theological Schools, former Dean of Bucknell University and former President of Colgate Rochester Divinity

School-Bexley Hall-Crozer Theological Seminary, addressed the topic, "Theological Education in the 80's: Problems and Issues."



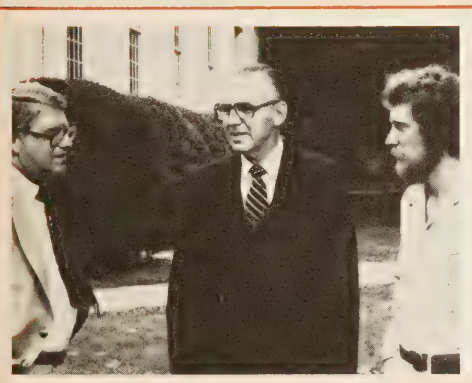
Taking a break between sessions are (L. to R.) Dr. J. J. McB. Roberts, William Henry Green Professor of Old Testament Literature, and newly-appointed Instructor in Old Testament Bennie Ollenburger.



In absorbing discussion are (L. to R.) Dr. Daniel L. Migliore, Arthur M. Adams Professor of Systematic Theology, and Dr. Paul W. Meyer, Helen H. P. Manson Professor of New Testament Literature and Exegesis.

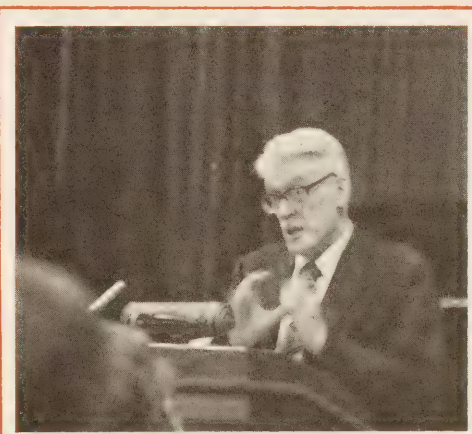


(L. to R.) Dr. Richard S. Armstrong, Ralph B. and Helen S. Ashenfelter Professor of Ministry and Evangelism, Dr. Pacala and Dr. Charles C. West, Stephen Colwell Professor of Christian Ethics, and Academic Dean.

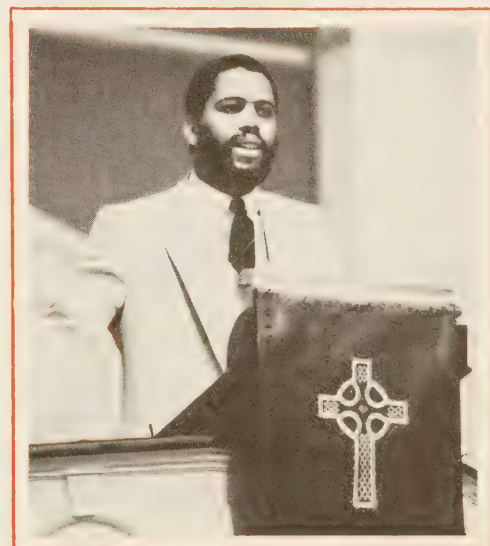


Orientation began with a sermon, "Public Worship and Private Devotion," by the Reverend Dr. Bryant M. Kirkland, Minister, Fifth Avenue Presbyterian Church, New York City, and a member of the Seminary's Board of Trustees.

Dr. David L. Crawford, Director of Student Relations, who was in charge of Orientation, chatted with Dr. Kirkland and a passing student.



Dr. Charles C. West, Academic Dean, spoke to the entering students on "The Place of Study at Princeton Seminary."



Moderator of Student Government James H. Logan, Jr., M.Div. Senior, led one of the early-morning Chapels.

Faculty Activities



DIOGENES ALLEN, Professor of Philosophy, left, who was one of two featured speakers in the Justin Robert Couillard Memorial Lectures in Doctrinal Theology at Moravian College in Bethlehem, Pennsylvania, last year, conducted a seminar there this fall.

Entitled "A Theology of Suffering," the one-day seminar consisted of two lectures with dialogue. His lectures were "Suffering at the Hands of Nature—with Special Reference to Simone Weil," and "Suffering Caused by Human Cruelty—with Special Reference to Julia de Beau-sobre." Dr. Allen is a Visiting Lecturer at Notre Dame University this semester.

J. CHRISTIAAN BEKER, Professor of Biblical Theology, right, took part in a one-day conference at Kean College, Union, New Jersey, which addressed "Man's Treatment of Man: The Judeo-Christian Ethic and the Eastern Religions" last September. He was part of a panel discussing "The Judeo-Christian Ethic in Today's World."



The Via Veritatis Medal, which is presented to a Catholic woman who exemplifies Catholic womanhood and culture at its best and who has made significant contributions to society, was awarded to **DORIS DONNELLY**, Visiting Lecturer in Theology and Christian Education, right, by the College of Our Lady of the Elms in Chicopee, Massachusetts, on November 2. The presentation took place when the senior class was invested with cap and gown, the fiftieth capping ceremony at the Catholic liberal arts college for women.



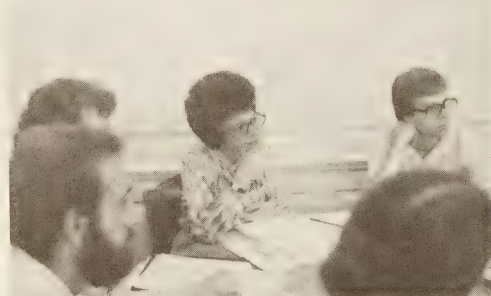
ARLO D. DUBA, Director of Admissions, Director of Chapel Programs, and Lecturer in Liturgics, left, has finished the musical settings for nearly a dozen Psalms. The first three of these settings

Students met with faculty advisors



Above: Here, Dr. James E. Loder, Professor of Christian Education, (R.) meets with students.

Below: Lois Gehr Livezey, Instructor in Christian Social Ethics, listens to a student make a point.



Above: Dean Conrad H. Massa, Charlotte W. Newcombe Professor of Practical Theology, advises a thoughtful student.



Above: Dr. James H. Nichols, Mary McIntosh Bridge Professor of Modern European Church History, listens to a young woman's question.

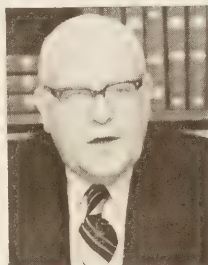
Below: Dr. David R. Adams, Assistant Professor of New Testament, emphasizes a point.



are published in the fall issue of *Reformed Liturgy and Music*. Dr. Duba majored in theology and music at the University of Dubuque. He spent eight years on the staff of the Westminster Choir College. At the UPCUSA General Assembly in Detroit last spring, James L. Rice, brother of Moderator Howard Rice, sang Psalm 104 with the setting by Dr. Duba at the opening Communion service.



JAMES H. LITTON, C. F. Seabrook Director of Music, right, took Princeton's Trinity Church Choir of men, boys and girls on tour in Europe last summer. They sang in 14 cathedrals in England and on the continent.



Left, Professor of Preaching and Worship **DONALD MACLEOD**'s book, "Presbyterian Worship: Its Meaning and Method," will be re-released in an updated edition in January.

JOHN M. MULDER, upper right, Associate Professor of American Church History, has just

been named the recipient of the Francis Makemie Award for 1978 for his book, "Woodrow Wilson: The Years of Preparation." This was deemed the best book published in 1978 on the subject of Southern Presbyterianism.



J. RANDALL NICHOLS, right, Director of the Doctor of Ministry Program and Lecturer in Theology and Communication, has "Building the Word" published this year by Harper & Row. Concerned with the dynamics of communication and preaching, the book is helpful both for those beginning to preach and for experienced preachers who seek a new approach to homiletics.



KATHARINE SAKENFELD, left, Associate Professor of Old Testament, was a Lecturer at George Washington University's Scripture Institute in June.





Above: Dr. James N. Lapsley, Carl and Helen Egner Professor of Pastoral Theology, and his group listen to one of their number.

Below: Mary Lane Potter, Instructor in Theology, gestures in support of her exposition.



Gifts

HONORING:

The Reverend Alexander T. Coyle (Class of 1930), to the Current Scholarship Fund

The Reverend Malcolm R. Evans (Class of 1951)

IN MEMORY OF:

William Curdy Emerson (Class of 1842), to the Current Scholarship Fund

John Lowe Felmeth (Class of 1949), to the John Lowe Felmeth Memorial Scholarship Endowment Fund

Howard L. Frame (Class of 1935), to the Current Scholarship Fund

Princeton Seminary gratefully acknowledges these tributes and remembrances, which will be devoted to aiding its work of preparing men and women as ministers of the Church of Jesus Christ.

BRINGING
EDUCATION
TO ALASKA



(Continued from page 2)

church magazines, a practice he would later repeat many times to solicit public donations and federal aid for Alaska. Unknown to his superiors, he decided to go to Fort Wrangell and establish the mission school himself.

Visiting Portland, Oregon, Jackson met with Amanda McFarland, an old friend whose husband had worked with him in the Indian mission schools in the Southwest. Now widowed, she read the young private's letter and immediately offered to help establish and to run the Fort Wrangell school. So in 1877, without authority or financial support from the Home Mission Board, Jackson and Mrs. McFarland set sail for Alaska, confident they could raise the necessary funds by public subscription, which in time they did.

Jackson did what he could to help Mrs. McFarland get settled at Fort Wrangell, then returned to the States, where he found the Home Mission Board appalled by his recent actions. "What!" Board members cried. "You have left Mrs. McFarland, a cultivated Presbyterian lady, up there alone in the cold, on the edge of winter?"

"I did," Jackson replied, "without books, schoolhouse, helpers, money, or friends."

That first winter Mrs. McFarland was doctor, nurse, undertaker, preacher, and teacher, ministering to the native population in any way she was needed. When the Army left, she also became Fort Wrangell's *de facto* mayor and general administrator. Within a few years she not only had a school but, with Jackson's help, also a home for girls. Jackson had gauged the lady correctly. Her mettle was tempered steel.

Recognizing what Jackson and Mrs. McFarland had accomplished on a shoestring, the Home Mission Board agreed to support the Fort Wrangell school. It also authorized Jackson to build and staff schools in other settlements. Gradually, other denominations followed his example, establishing orphanages and industrial training centers along with schools.

No crisis that Alaska could impose seemed to stop Jackson, once considered too frail for hazardous duty. He was in Washington in 1882 making one of his many funding appeals to Congress when word came that his Sitka mission school had burned to the ground. Rushing back to Sitka, he found the region lacking in building timber. Undaunted, he located an abandoned salmon cannery upriver, hired natives to dismantle the wooden structure, and had the boards floated downstream to a new school site. Once the school was finished, he returned to his interrupted mission in Washington. Today the school he rebuilt with cannery lumber is Sheldon Jackson College.

Such was the man selected by Commissioner of Education John Eaton in 1885 to establish Alaska's public school system as authorized by the Organic Act. Congress for this purpose had appropriated only \$25,000.

At Jackson's urging, Commissioner Eaton chose the only logical course by offering limited funds to existing mission schools to educate native children until a system of public schools could be built and staffed.

By 1887 the tender roots of a school system had been put down in the Panhandle — the

The Bear became the government's lifeline to arctic Alaska by supplying remote villages, rescuing whalers, and aiding mission schools. On its decks, Captain Mike Healy and Sheldon Jackson came up with the plan of importing Siberian reindeer to feed the starving Eskimos.



most accessible and populated region along the southeastern coast. A few schools were public, fully funded by the Bureau. Most were operated, with some Bureau support, by Catholic, Episcopalian, Methodist, Moravian, Presbyterian, Society of Friends, Baptist, Congregationalist, and other churches.

Yet even as they struggled to expand the school system, Jackson and his colleagues faced a crisis far graver than providing education. Their paramount concern became survival of the native population.

Food was in short supply. U.S. commercial fleets had taken countless whales, walrus, and seals from Alaskan waters for many decades. By 1890 the herds were all but destroyed, depriving natives of their major source of food and clothing.

Eskimos in the barren north were especially hard hit. Nuwuk, once a village of a thousand, had dwindled to less than a hundred. Port Franklin, once a sizable community, was now only a name on a map. People were reduced to a state bordering on actual starvation. They were forced to eat their boots, and many had to strip the sealskin covering from their canoes and use it for food. Some villagers ate their dogs.

Jackson found a solution. He was aboard the revenue cutter, *Bear*, when it called at several native villages on the Siberian side of the Bering Strait. Remembering the emaciated people he had just left in Alaska, he was amazed to find the Siberians tall, strong, and well-nourished. Their domesticated reindeer herds, he learned, made the difference.

Captain Healy, skipper of the *Bear*, explained the reindeer's versatility: "They are the cattle of the far north, surviving where no cattle could, foraging for moss that grows plentifully on the tundra. Every part is used — flesh for food, skin for clothing and shelter, horns for glue, hair for bedding, and sinews for thread. They are beasts of burden and a means of transportation."

Standing by the ship's rail in an isolated Siberian cove, the captain and the missionary made a decision that was to contribute immeasurably to the future well-being of Alaska's natives. Siberian reindeer, they agreed, should be purchased and the breed established in Alaska.

There were two problems. Captain Healy pointed out that Eskimos and other Alaskans were hunters, not herders. Jackson said, "They can be taught." There was no money to buy the animals. Jackson said, "It can be found."

The next spring Jackson appealed again to Congress, this time for authority and funds to buy a few reindeer to see if they could make it in Alaska. When Congress adjourned without taking action, Jackson launched a newspaper campaign for public donations. He immediately raised \$2,000, returned on the *Bear* to Siberia, purchased 16 reindeer, and landed them on the Seward Peninsula. There he built the Teller Reindeer Station. The following year Jackson made five trips across the Bering Strait to buy more reindeer.

Even as reindeer were imported to ward off starvation, they had a potential as a resource that could provide jobs and income for native herders and managers. But first, natives whose forebears had been hunters since prehistory had to be taught to care for the animals — to shelter them in blizzards, nurse the sick, milk ewes, and protect newborn fawns.

(Continued on page 8)

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When a few Siberian herders were tried but failed to adapt to American ways, Jackson looked for a solution half a world away. Lapps were known as the world's best reindeer herders. William Kjellmann, then the Teller Reindeer Station superintendent, was dispatched to Hammerfest, Norway, 300 miles north of the Arctic Circle.

Jackson described Kjellmann's dangerous expedition. "In the face of an arctic winter and raging snowstorms, the mercury 39 below zero, he pushed back into the mountains with reindeer and sled to the center of the Finmarken district, where he persuaded seven Lapp families, with much reluctance, to move to Alaska."

The Lapps quickly put down roots in their

new homeland and proved to be excellent teachers. Through their nurturing the herds grew. The hardy, fleet-footed animals had a remarkable career in service to Alaska. They provided the locomotion for a unique communications system—the Reindeer Postal Service—which carried the mail between Yukon River settlements, beating dog teams for speed and endurance every time.

The herds went on rescue missions. In 1898 some 500 animals were borrowed by the U.S. Revenue Service and driven a thousand miles across the Brooks Range and North Slope tundra to provide food for a hundred whalers whose ships had been icebound for months at Point Barrow.

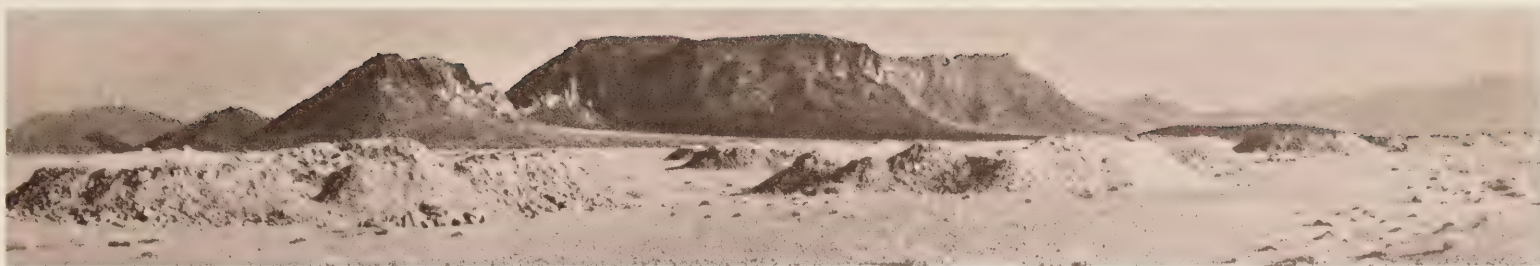
The Commissioner of Education loaned the

mission stations small herds of reindeer as an adjunct to their school work. "It is as important to teach natives how to earn an independent support — how to connect themselves with our industrial civilization — as it is to give them book instruction; the two go hand in hand," wrote Commissioner Harris. Each mission also got a Lapp instructor. Thus the make-shift alliance between the Bureau of Education and missions, created to promote education, was extended to include animal husbandry.

Jackson retired from his Alaskan work in 1902. Then 68 years old, he had spent a quarter century building schools, recruiting teachers, importing reindeer and Lapp herders, and soliciting funds to bring civilization to America's last frontier. He died seven years later.

• Even after Alaska became U.S. territory and the capital was moved to Juneau, there remained landmarks echoing Sitka's Russian origins.





Dasht-e-Kavir. Huge saline desert, in Central Iran.

“READY TO PAY THE COST”

The Reverend Mehdi Abhari is a student in the Th.M. program at Princeton Seminary. He received his B.A. in English literature from the University of Meshed, Iran, in 1963, and his B.D. in theology from United Theological College in Bangalore, India, in 1967. In 1974 he completed work on an M.B.A. at the Iran Center for Management Studies. Before coming to the United States he served for 10 years as the volunteer pastor of the Evangelical Presbyterian Church of Tehran. He and his wife, Tamara, have two children, a daughter, Roya, 18, and a son, Ramin, 16, who are students at Princeton High School.

The Reverend Mehdi Abhari was born in a small village outside of Tehran. His father, a mullah and son of the only high priest in the town, was converted to Christianity in the early 1940s by an American Presbyterian missionary, Ivan Wilson. (His son, Frederick Wilson, is well-known for his work as Associate Executive Director of the Program Agency, UPCUSA.) Several years later Dr. William McElwee Miller* baptized the whole family.

The Abharis were the first converts in their town, but gradually some of their friends and relatives joined them in their new faith. Even so, it was difficult for a Muslim to become a Christian, and the converts endured much discrimination and persecution from their neighbors. As a small child Mr. Abhari did not yet understand the faith for which he suffered and could only blame his father for his acute sense of isolation from society. “The other children would not let me take part in their games,” he recalls. “Once I did not participate in the Muslim prayers at school, and afterward I was badly punished by the teacher. They used to beat on our palms with long pomegranate sticks, and my hands became so swollen that I could not hold a pencil in my fingers for a whole month.

“Taking a bath was another problem. Here in America you all have showers in your own homes, but in Iran we go to the public bath. In Islam they believe that those who change their religion to Christianity or to any other religion become apostates, infidels, religiously unclean. So to use the public bath meant to contaminate the bath water and other people. They said they very graciously allowed me to use the bath provided I used the lowest corner right next to the drain where all the dirty water, already used by other people, passed by.”

At the age of 15, Mr. Abhari went with his father to a Christian retreat center, established by Dr. Miller in Tehran. His experience there changed his life. “I saw what it meant to belong to a community,

what it meant to be loved and to love. At last I understood the secret of my father’s great and costly decision; and the life of Jesus, his passion and crucifixion, had a new meaning for me. I believed that Jesus wanted me to become a ‘little Christ’ in my own town.

“Before this trip I really hated all the kids in the town because I did not belong with them, and because they were very cruel to me.” Returning home, he tried to be more sympathetic to his neighbors, and whenever something unpleasant did happen, he would remind himself, “Jesus suffered much more.” In this way he discovered help for meeting persecution and enduring it with courage.

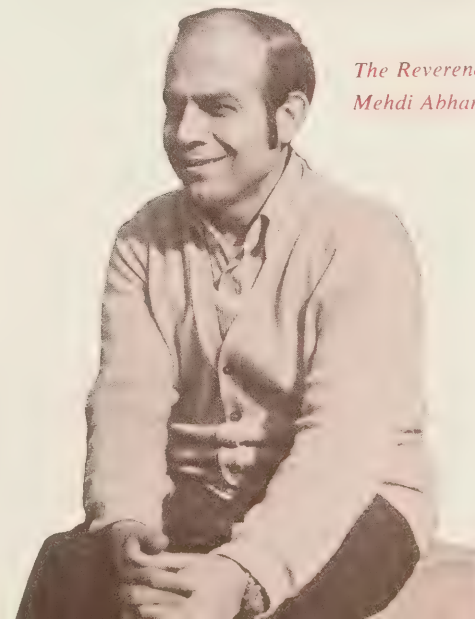
To study theology Mr. Abhari first needed to learn English, so he completed his B.A. in English literature. Then, with scholarship help from the Presbyterian mission, he went to India and got a B.D. in theology. He returned to Iran to work as a full-time pastor, but two years later, in 1969, the Presbyterian mission in America changed its policy toward the sister churches in Iran and stopped their financial aid. Many of the pastors and evangelists lost their positions with the church and had to earn their living in secular work. Mr. Abhari found a position with the government, taught English in one of the colleges, and served voluntarily as pastor of the Evangelical Presbyterian Church in Tehran.

Though it was not easy to be a Christian then, Mr. Abhari found greater freedom to pursue his faith in Tehran than he had as a boy in his more provincial village. There were small groups of fanatics who tried to disrupt the Christian meetings, but the majority of the people, and particularly the intelligentsia, were tolerant of the Christians. They appreciated the contributions of the Christian churches, hospitals, and schools in educating the people of Iran. Mr. Abhari found that he could cooperate with some Muslims in their social service programs, and friendships grew through this joint effort. “Friendship is one of the most effective

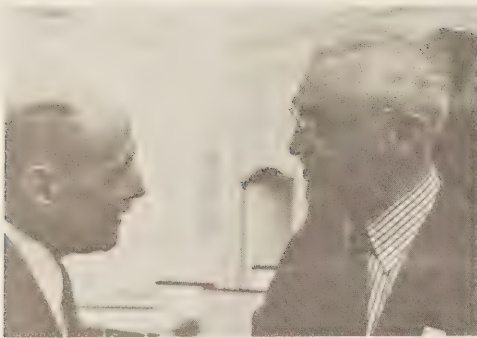
means of evangelism,” he believes.

“When we talk about Christian freedom in Iran,” Mr. Abhari explains, “we notice two contradictory trends. Iran has maintained a tradition of toleration since Kings Cyrus and Darius granted religious freedom to the Jews around 600 B.C. Under the present constitution Christians are given religious freedom along with the two other religious minorities, the Jews and the Zoroastrians. However, the word ‘freedom’ means only the freedom to worship, but not the freedom to evangelize others. And the definition of ‘Christian’ remains vague. It is generally interpreted to mean only ethnic Christians, those who have been Christian for generations. Thus, the Armenians and the Assyrians are tolerated Christians. But whether a Muslim convert is also recognized as a Christian and protected by the law is not clear. Islamic tradition says that such a person is an apostate and his punishment is death if he does not repent within three days, but the present regime has not put this into practice so far.” What the policy will be in the future, whether the authorities will rigidly enforce the Islamic code or allow some type of toleration toward Christian converts, remains the critical question for the church in Iran.

Continued on page 2



*The Reverend
Mehdi Abhari*



**Dr. William McElwee Miller graduated from Princeton Seminary in the Class of 1918. He spent 43 years as a missionary in Iran. He preached in Miller Chapel this past October.*

Dr. William McElwee Miller spoke in Miller Chapel on October 16. He is shown here on the left as he visited with Dr. Bruce M. Metzger, Chairman of the R.S.V. Bible Committee and George L. Collord Professor of New Testament Language and Literature at Princeton Seminary.

However, amidst the revolutionary fervor and upheaval, many have taken Islamic law into their own hands, and harassment of the Christians has grown. One of the Episcopal ministers was beheaded soon after the revolution, and the son of the Episcopal bishop was murdered. Several ministers have been jailed. And yet, this hardship has strengthened the faith and solidarity of many Christians, making them bolder and more courageous in their witness, according to Mr. Abhari. "In Iran, to become a Christian has never been an easy decision. Those who make that decision are ready to pay the cost," he says. "I have received letters saying that the churches are packed with people, and that the number of Bibles sold last year was several times greater than that sold in previous years. Moreover, the number of Muslims attending church and receiving baptism has increased conspicuously.

"Receiving payment can jeopardize Christian ministry in Iran," Mr. Abhari explains, "because as soon as people find out that we are paid, many of them think we are paid by Americans and are speaking for American religion. The wise decision made by the American mission about ten years ago to stop financial aid to the Presbyterian Church in Iran was very important. We had only three American missionaries two or three years ago, and they did not have the same influence as previous generations had. But there are some other churches, like the Episcopal Church, which have schools, hospitals, and paid ministers financed by donations received from other countries. They have been accused of being spies of the foreigners."

Mr. Abhari hopes to return to Iran as soon as possible to continue to serve the Lord there, but is not sure what shape this ministry will take. "I feel that one of my greatest responsibilities is in writing and translating books. In Iran we do not have enough Christian literature," he says. He

has already collaborated on a translation of the New Testament from Greek into Persian called, "Persian Common Language New Testament." "We had other translations but they were beyond the understanding of the common people. Our objective in this version was to write in a style which high school students could easily understand," he explains.

"My studies at Princeton Seminary have been quite helpful in preparing me for this ministry," says Mr. Abhari. "Not only do I have the opportunity to get acquainted with useful materials and ideas, but it is also a time for thought and reflection, a time to evaluate my performance as an Iranian Christian in the light of God's expectation. I will leave this school with a new awareness of my duties and a new resolution to put at the Lord's service all of my talents, not only a small portion of them."

But for the present Mr. Abhari believes he has a mission here in America. "I try to make my Christian brothers and sisters in this country aware that outside of America people are living lives too. We need to learn what it means to have cooperation with another nation. Cooperation is different from dominance. What is the difference between civilization and westernization? Is westernization really the utopian ideal for the whole world to adopt? No, perhaps we want to be Iranian and we don't want to be westernized. We have our own values without adopting American customs.

"I try to explain why Christianity and Americanism cannot be equated. America is a political entity. Christianity is universal. Christians in America should understand that an Iranian, an Indian, a Hindu, can become Christians even if they dress, eat, speak, and sit differently. For example, I may eat with my fingers in my country. To eat with a fork and spoon in America does not mean that all Christians should eat with a fork and spoon and that those who use their fingers when eating are not good Christians."

As to the future of Christianity in Iran, Mr. Abhari says he is "quite hopeful and optimistic. When the present revolutionary fervor and tensions subside, Iranians will certainly be more willing to learn about Christ, and Christians will be given more freedom. It is my sincere prayer that I will be able to fulfill my task in that day."



Chaplain (Major General) Kermit D. Johnson, Chief of Chaplains of the United States Army

CHAPLAIN'S DAY

If, as Edmund Burke remarked, example is the real school of mankind, Princeton Theological Seminary received a healthy lesson by welcoming one of its distinguished alumni to the campus on October 9. Continuing a long tradition of cooperative ministry, the Seminary was host to Chaplain (Major General) Kermit D. Johnson (Class of 1960), Chief of Chaplains of the United States Army. Conceived as an opportunity for students to explore the ministry of chaplaincy in the armed services, his visit became an occasion for many to review the rewards and responsibilities of ministry in a fresh light.

Miller Chapel was nearly full as President James I. McCord welcomed Chaplain Johnson as the preacher of the day, noting that they had been at the Seminary together some twenty-two years ago. Joining students and faculty in worship as guests of the Seminary were a number of chaplains representing various branches

General Johnson enjoyed a quip by Dr. McCord, who presented him with a framed print of Alexander Hall as a memento of the day.

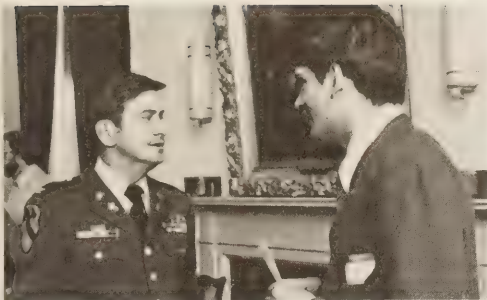


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William H. Felmeth
Vice President



Chaplain (COL) Eugene Allen, President of the Board of Chaplains, U.S. Army, chatted with Raymond H. McKinney, Jr., M.Div. middler.



Chaplain (CPT) Wayne R. Whitelock, Director of Instructional Media at Princeton Seminary, who coordinated the chaplains' visit, Dean Conrad II. Massa, and Dr. Daniel C. Thomas, Secretary of the Seminary and former Chairperson, Department of Chaplains and Service Personnel of the General Assembly.



M.Div. middler Lydia Keely got information from Chaplain (LTC) Fred W. Quigley, who is pastor of the First Presbyterian Church of Cranbury, New Jersey.

of the military, as well as Mrs. Johnson, who has recently completed her own theological degree.

Later, interested students were able to greet them and share personal and vocational concerns at a luncheon in the Campus Center. Ensuing discussions which lasted well into the afternoon evidenced the warm reception and interest generated by the Johnsons' visit.

Chaplain Johnson spoke to a predictable query of many students when he said, "A chaplain embodies in himself a church/state tension, a priestly/prophetic tension." Although God's rule is not in doubt, he maintained, part of the task of responsible growth in ministry is to ask doubts of one's own perspective in dialogue with oneself. Stressing that questions of the context of ministry must be faced before one enters upon it, he indicated that confronting hard issues and answers remains a vital dialogue of the spirit—and one in which he continues to engage.

Recalling his own years at Princeton Seminary as "the most formative and informative part" of his education, Chaplain Johnson termed education a continuing movement "from ignorant certainty to informed ambiguity." Viewed theologically, this process often takes the form of a shift in attitude—without diminution of belief—from a defense of theological structures to a focus on God's activity in the world. "That," he noted, "has been my experience."

The chaplain's experience has included that of a company commander in Korea

prior to his study at Princeton, as well as subsequent service in Europe, Asia, and North America. The varied situations of that experience, he observed, have deepened his conviction that although the tide of events may not often wait for Christians to shape the world by their faith, it is that faith which makes sense of the world. But, he added, the insight and influence of faith come only by way of honest participation in the total context of belief. Such participation means asking realistically, "What's going on, and what can we do about it?"

"We can engage in bloodless theological construction until we are blue in the face," he said. "We shall still not be sought out for advice. Even if we are activists, most of us are far behind the edge of power."

Chaplain Johnson went on to contrast an authentic theology of the cross with an "American theology of success [which] is riding high." Characterizing the current season as a "crucible of ambiguity," he continued, "The American clergy can choose to respond as best we can in ambiguities, or fall strangely silent. The real issue before us is whether we shall be a community of faith or of cynicism."

Rejecting a stance of either political or theological extremism, Chaplain Johnson left little doubt concerning his own position of faith as he challenged both seminarians and the church at large to "step from the seeming security of remote exposition and critical aloofness into the risks of collective responsibility and moral demand where God's grace is found and shared."

It was perhaps the authenticity of his own sharing which most impressed the students who spoke with the Chief of Chaplains. As one student observed, "I was pleased and, I guess, surprised by his honesty and candor with us. What came through was the sincerity and human quality of the man." Another commented, "It was obvious that he wrestles with the same questions I do."

Over lunch, Chaplain Johnson discussed a personal view of the chaplaincy with some 60 members of the student body, faculty, and fellow chaplains—

many of whom are themselves alumni of the Seminary. He spoke of the ecumenical climate of this ministry and remarked on the chaplain's influence, freedom of access, and accessibility within the context of his or her ministry.

He made a particular appeal regarding women in the chaplaincy, stressing the priority of this need as a primary concern. Part of the discussion dealt with the special option of clergy couples in the military—and there were two student couples present. The gathering also was an occasion for extended informal conversations between members of the seminary community and other chaplains who were in attendance.

Subsequently, Chaplain and Mrs. Johnson spoke individually with a number of students on a broad range of topics. Once again, students reflected on a refreshing realism and sensitivity: "He seemed as interested in us as we were in him."

Chaplain Johnson was honored earlier this year as the recipient of the Four Chaplains Award, which is given annually by Philadelphia's Chapel of the Four Chaplains in commemoration of the sacrifice of the chaplains of the *USS Dorchester* who gave their life jackets to others when the ship was torpedoed in World War II. The professional and personal qualities which prompted this recognition were much in evidence throughout the chaplain's day at Princeton.

Toward the end of the day, Chaplain Johnson remarked, "I believe that God acts in human history, and that he acts through us, invading our lives by the influence of his Spirit, to act in the world where we live." It was with a gracious and sensitive vitality that he demonstrated his own quest to fulfill that ideal.

R. David Hoffelt
Assistant Dean of the Chapel,
Princeton University; Ph.D.
candidate in Theology and
Communication in Preaching, P.T.S.



Chaplain (COL) Roy Peters and M.Div. senior Mary Summers

REMEMBER
PRINCETON SEMINARY
IN YOUR WILL



Alumnus Young-Ihl Kim, pastor of the Korean Church, Elmhurst, New Jersey.



Participants met old friends and made new ones over coffee and doughnuts.



Kathleen A. Tresham



President McCord stopped to greet Mrs. James A. Lacy on his way up the aisle in Miller Chapel.

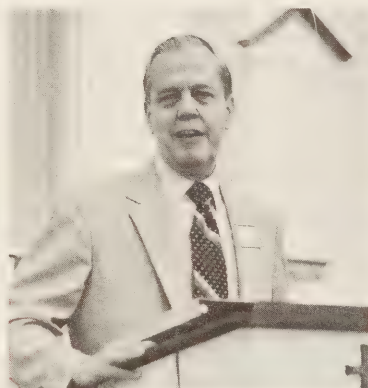
Autumn Action

An off-and-on gray, drizzly day did nothing to dampen the spirits of the more than 130 participants who came to campus for Autumn Action on October 18. After registration and coffee everyone moved into Miller Chapel to hear President James I. McCord speak on the topic, "The Church in the World Today," and Dr. Richard S. Armstrong, Ashenfelter Professor of Ministry and Evangelism, address "Communicating the Faith." M.Div. seniors Kathleen A. Tresham and Edwin G. Hurley presented their experiences and anticipations as seminarians. A box lunch and the Princeton vs. Colgate football game wound up the day.

We here on campus are already looking forward to and planning for the next gathering of this kind. We invite you to mark your calendars. April 23 is FRIENDS DAY.



Edwin G. Hurley



Dr. Richard S. Armstrong

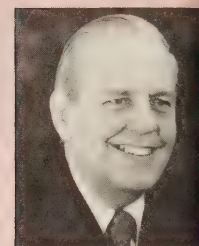
Right: Director of Annual Giving James A. Lacy, who coordinated the event, chatted with Robert Johnston and Dorothea Fiscus from the Presbyterian Church of Morris Plains.

Lower left: Vice President William H. Felmeth greeted a guest.

Lower right: The Reverend Dr. John Coventry Smith, former General Secretary of COEMAR, talked with doctoral candidate Anna May Say Pa of Burma, who is president of the International Students' Association.



Five Chairs at Princeton



Dr. Richard S. Armstrong



Dr. W.J. Beeners



Dean Co.

Three bequests have made it possible for the Seminary to establish five new academic chairs, three in theology, one in speech and one in ministry and evangelism.

The Ralph B. and Helen S. Ashenfelter Chair of Ministry and Evangelism has been financed from the legacy left to Princeton Seminary by the estate of Ralph B. and Helen S. Ashenfelter. Mr. Ashenfelter, who was associated with Kewanee Oil Company, was an elder and a trustee of the First Presbyterian Church in Ardmore, Pennsylvania, for many years. Both Mr. and Mrs. Ashenfelter were active teachers in the Church School.

The first occupant of the Ashenfelter Chair is Professor Richard S. Armstrong an alumnus of both Princeton University and Princeton Seminary. Formerly Vice President of the Seminary and the pastor of the Second Presbyterian Church, Indianapolis, Indiana, he is well known for his work in evangelism.

A bequest from Carl and Helen Egner has provided funding for a Chair of Pastoral Theology and a Chair of Speech. Mr. Egner, a Princeton University graduate in the Class of 1910, was a partner in a New York investment firm, formerly known as Clark Dodge. He served as the investment counsel for the Seminary from January 1945 until his retirement in June 1967.

Professor James N. Lapsley, Jr., author of "Salvation and Health," holds the

Named Seminary



James N. Lapsley, Jr.



Massa Dr. Daniel L. Migliore

Emer Chair of Pastoral Theology and Professor W. J. Beeners, Princeton Seminary alumnus and member of the UPCUSA Council on Mass Media, holds the Egner Chair of Speech.

Charlotte Wilson Newcombe of Germantown, Philadelphia, was the daughter of the late Dr. Matthew J. Wilson, a physician and pharmacist. In addition to bequests to the Glading Memorial Presbyterian Church and the First United Presbyterian Church of Germantown, which in Philadelphia, her estate has provided for the establishment of The Charlotte W. Newcombe Foundation, now based in Princeton, for the purpose of giving college and professional-school scholarships. Her bequest to the Seminary enabled the initiation of the Charlotte W. Newcombe Chair in Practical Theology which Dean Conrad H. Massa occupies, and the Arthur M. Adams Chair of Systematic Theology held by Professor Daniel L. Migliore. Dr. Massa, who earned both Master of Divinity and Doctor of Philosophy degrees at Princeton Seminary, was pastor of the Third Presbyterian Church, Rochester, New York. Dr. Migliore, author of "Called to Freedom: Liberation Theology and the Future of Christian Doctrine," received his divinity degree from Princeton Seminary and his Master of Arts and Doctor of Philosophy degrees from Princeton University.

These Chairs reflect the long and generous interest of the donors in theological education and in Princeton Seminary.



The Symposium on Aging

Anne Hays Egan

Early in December people from the fields of social work, medicine, government, nursing homes, and the ministry and just plain interested citizens gathered at Princeton Seminary for a Symposium on Aging. This three-day meeting was the brain child of Anne Hays Egan, a middler in the Master of Divinity program. In her life before seminary, Anne had been a casework supervisor with the Red Cross.

Involvement in a Festival of the Ages at Old Pine Street Church in Philadelphia last spring had started her thinking about a meeting that would be more than a gathering of professionals to program needs for older people. She wanted to hold a meeting where older people would have a

pointed out that there are 25,000,000 people over 65 in the U.S. today, a million more than the census had estimated. Soon, she noted, the average life span will reach 85; and this is envisioned with people being active and functioning well.

There is consternation over the increase in the number of aged people in the developing world, Ms. Kuhn warned, and they are looking to the U.S. for new ideas and methods in order not to scrap pile their elderly. The situation is such that the United Nations is holding a World Assembly on Aging in December 1982.

A panel discussion with a question and answer period followed her address, as it did with all the major speeches.

On the first afternoon people met in small groups to share from their experience. The topics on the agenda were: How do we deal with our own aging process? What are personal, community and societal factors which foster "ageism"? What are some things we want to change in our own personal lives, in our communities and in society?

An address by Dr. Heije Faber, Dutch theologian and Visiting Professor of Pastoral Theology at Princeton Seminary, ended the first day. He spoke on "Personal and Societal Ambivalence toward Aging and the Aged."

A Chapel service, whose theme was "The Meaning of Hope," began the second day's program. Maggie Kuhn, Anne Egan and Professor Richard Shaull took part in the service.

Dr. Shaull, Henry W. Luce Professor of Ecumenics, Emeritus, at Princeton Seminary and Chair of the Ad Hoc Committee on Aging of the UPCUSA, gave the address after Chapel. "Toward a Transformation of Values" was his topic.

Workshops on health, housing, pensions and retirement took up the afternoon. In the evening the last major address, "Aging Policies and Issues in the 1980s," was given by Dr. Carroll Estes, Professor of Sociology at the University of California at San Francisco. Author of "The Aging Enterprise" and incoming president of the Western Gerontological Society, Dr. Estes has been an advocate for the elderly in testimony before Congressional and state committees.

On Friday morning the Reverend Dr. Dieter Hessel, an executive with the



Maggie Kuhn

larger part in articulating the problem areas and in collaborating with those in the serving professions to search for satisfactory solutions.

Anne took her idea to Dr. James I. McCord, president of Princeton Seminary, last summer. He offered the Seminary as one of the sponsoring bodies, as well as having the Seminary be host to the Symposium.

People came from upstate New York, Massachusetts, West Virginia, Pennsylvania, Kansas and New Jersey; many seminarians attended as well.

By a happy coincidence, the Reverend Dr. Charles A. Hammond, Moderator of the General Assembly of the UPCUSA, was speaking in Chapel on the opening day of the Symposium. He and Dr. McCord attended the opening, which was the keynote address by Maggie Kuhn, energetic founder of the Gray Panthers. Her subject was "Our Challenge: Creating an Age-Integrated Society."

Introduced by Dr. McCord, Ms. Kuhn told her audience that "old age is a triumph, not a disease or disaster. It is a mark of our society that we have made it a disaster." Citing demographics she

(Continued on page 6)

Program Agency, UPCUSA, gave a presentation on developing strategies and new models for ministry.

This last day was the opportunity for participants to present and discuss recommendations and for the panelists to discuss possible strategies.

The intense interest of the participants, the sense that something can be done rather than consign the aged to the scrap heap have combined to create a network through which participants can keep in touch and share information. Their hope is that next year another Seminary student will have the energy and enterprise to act as coordinator for another Symposium on Aging.

Fund for the Future

In 1976 the Board of Trustees authorized the initiation of the Fund for the Future of Princeton Seminary. Its duration was to be eight years and its minimum goal the securing of fourteen million dollars in endowment and capital funds. The successful campaign for the Center of Continuing Education was the first effort launched. More recently the Fund for the Future has been presented in a very low key to avoid interference with the Major Mission Fund of the General Assembly. Now we are near the midpoint in time for our Fund effort and are beginning to renew the opportunity to participate.

The record is encouraging. Not including two recent major special gifts here are the amounts given for endowment and for capital expenditures for buildings:

	Amount Sought	Pledged or Given
1. Support of Faculty	\$7,000,000	\$1,278,000
2. Scholarship Aid	2,000,000	2,520,500
3. Library Resources	1,000,000	210,700
4. Building Renovations	3,000,000	588,500
5. Continuing Education	1,000,000	1,132,500
	\$14,000,000	\$5,730,200

With the wisdom of hindsight and the awareness of present circumstances we realize now that the Seminary needs twice the original minimum goal and we shall strive for it with the help of interested individuals and concerned congregations. We remember that Princeton Seminary has this *Fund for the Future* because as it prepares men and women for the ministry it has the *Faith for the Future*, faith in Jesus Christ our Lord and in His Church. So "let us not be weary in well-doing" but move ahead as we are able to achieve this goal and undergird the Seminary in fulfilling its purpose.

THE WESTERLY ADULT CARE CENTER

Last year an addition to the Dunn's Corners Community Church, Presbyterian, in Westerly, Rhode Island, doubled the space available for the church school and mission activities. As the congregation reviewed its work and witness, it became evident that the space was well utilized in the evenings and on weekends, but was generally free during the day. At the same time we noted that there were a number of people in our community who were, because of the work schedules of their families, left at home alone all day, even though they were frail and somewhat disabled by age or were physically handicapped. The families were uneasy about this situation because of various hazards, but a nursing home was not a reasonable solution.

A committee was organized under the direction of church member Florence Madison to consider a solution. The committee recommended that the Westerly Adult Day Care Center, Incorporated be organized. The membership includes church members and any one who wishes to join from the area which The Center serves. A Board of Directors of twenty-one persons was elected from the

membership to plan and administer The Center. The people on the Board were chosen for their interest and skills in ministry, health care, finance, public relations and the law. I serve as chairperson of the Personnel Committee because I wish to maintain a close relationship with the staff.

Funding for The Center comes from the church, the presbytery, clients' fees (which are on a sliding scale), the town of Westerly as a grant and through transportation for the elderly and the handicapped, from the state as SSI (Supplemental Security Income to bring Social Security to the legal minimum amount) reimbursement and from private individuals and foundations.

The paid staff consists of a full-time executive director, a full-time registered nurse, a part-time bookkeeper and a part-time activities director. There are many volunteers.

The Center opened on June 1, 1980 and we now have about fifteen clients. A hot lunch is brought from a meal site and coffee break and tea time snacks are pro-

The Reverend Virginia Sullivan and Registered Nurse Joan Wicklund share a coffee break with a client.



Registered Nurse Joan Wicklund and Pastor Virginia Sullivan admire the quilting skills of a client.

Photographs: Gordon Alexander



vided.

Activities include crafts of great variety, dancing and exercising, cooking and party planning, puzzles, games, field trips, slides and movies, visiting lecturers and study. A particularly interesting part of the program is the interaction between the Adult Day Care clients and the children in the church's daily pre-school program.

The Center is next to my office and their music and bustle is a reminder to me that we are meeting these needs of our community which are expressed in the purposes of The Center as follows:

1. To provide daytime care for those adults handicapped emotionally, mentally or physically.
2. To provide daytime relief for families caring for elderly family members and other handicapped adults.
3. To provide family counseling for families with adult persons in our care.
4. To provide education and training in home management for those in our care.
5. To provide a community-based educational center dealing with problems related to the aging process.
6. To provide a center where students may receive training in working with handicapped adults.

It truly delights me to watch the staff and volunteers as they meet the vans, which transport the clients each morning, and greet with great affection and care those who are coming to The Center.

Virginia S. Sullivan, Doctor of Ministry candidate, PTS
Pastor, Dunn's Corners Community Church, Presbyterian
Westerly, Rhode Island



Princina Hung Mei Wu

Senior, Master of Divinity program

Hometown: Champlain, New York

College: State University of New York, Albany, '77

Denomination: United Presbyterian Church, U.S.A.

Home church: First Presbyterian Church of Champlain

Marital status: Single

Hobbies: Reading, piano playing, tennis, canoeing, skiing

Interests: Poetry, theology, playgoing, movies

Accomplishments:

"I've learned to trust more in the Lord, instead of myself."

Dean's List in college

Summer Pastorate

Made tofu from scratch

Why the ministry:

"I love the opportunity to minister to people of all ages and from all backgrounds. The ministry gives a person a wonderful opportunity to serve others in many different situations. What can be more important than bringing people to Christ and helping them grow in their faith? Ministry deals with issues which are on the cutting edge of life and death."

Why PTS:

"Basically because I'm Presbyterian. First and foremost, however, I'm a Christian and Princeton is a great place to meet and interact with Christians from many varying backgrounds. I think everyone here is Christian, but there is naturally a great deal of diversity and plurality, as in society in general. It's nice to be able to break down denominational barriers and just learn to love every person for his/her own uniqueness."

"The University here also offers many excellent educational facilities and cultural events."

After PTS:

"I'd like a parish ministry eventually."



Members of the Stewardship Committee look over the results of the Fall Fund Drive and plan for the Book Sale in March. (L. to R.) John C. R. Silbert, Chairman, Linn "Rus" Howard, Treasurer and Co-Chairman of the Book Sale, Martha E. MacLean, Publicity Coordinator, Thomas P. Sullivan, Budget Chairman and Chase S. Hunt, Director of Planned Giving.

STEWARDSHIP COMMITTEE BOOK SALE

The Seminary Stewardship Committee will hold its Fifth Annual Spring Book Sale on March 10 and 11, 1981. Its purpose is to raise funds to help third-world seminaries to purchase books for their libraries. These seminaries have few resources with which to purchase books and our gifts in past years have been "manna from heaven," to quote one seminary. Last year we were able to raise \$1,800 to help two seminaries; we'd like to repeat this again this year. To do so, we will need your help and your books.

We need good books which are related to theological studies and ministerial work; we also can use books in good condition on any subject. You can clear your crowded shelves of books you no longer

need by either donating books to the sale or letting us sell your books on a consignment basis with our keeping 30 percent of the sale price. Either way, we all benefit.

Books should be sent before March 1, 1981 to the Stewardship Committee, % Dr. William H. Felmeth, Administration Building, Princeton Theological Seminary, CN 821, Princeton, New Jersey 08540. If you wish to donate books to the sale, send the books and we'll take care of the rest. If you wish to have us sell the books on consignment, include in each book two 3 x 5 cards with your name, the name of the book, and the price at which you want to sell the book. For example, if

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STEWARDSHIP COMMITTEE SALE

Continued from page 7

sell the book. For example, if a book is priced at \$9.00, the Committee will keep \$2.70 and mail the consignor \$6.30 after the sale. Any books on consignment which do not sell will be retained unless the consignor indicates unsold volumes should be returned. They will be returned at the consignor's expense. All of the Committee's proceeds are given to third-world seminaries.

Your participation and donations will be greatly appreciated. Do it today. Send us your books so we can help others. Thank you.

Correction

In the Autumn issue of *The Spire* in the article on The Mission at the Eastward, we incorrectly reported that the Reverend Carl H. Geores, Jr. was the son of a Swedish immigrant father. Mr. Geores, Sr. writes that he was born in Brooklyn, New York, and that it was *his* father who emigrated to the United States from Sweden. We apologize for inadvertently moving his birthplace.



Gifts

In memory of:

The Reverend L. K. Anderson (Class of 1926), to the Scholarship Endowment Fund

The Reverend Dr. C. Ransom Comfort, Jr. (Class of 1931), to the C. Ransom Comfort Memorial Scholarship Endowment Fund

Edna B. Eberley, to the Scholarship Fund

The Reverend Dr. Peter K. Emmons (Class of 1915), to the Peter K. Emmons Memorial Scholarship Endowment Fund

Mollie E. and Samuel G. Haslett, to the Education Fund

Mary Andrews Hunn, to the Education Fund

Richard H. Lackey, Jr., to the Education Fund and the Scholarship Fund

J. Andrew Marsh, to the Education Fund

Mildred Naylor, to the Mildred Naylor Memorial Scholarship En-

dowment Fund

The Reverend Charles E. Patton (Class of 1899), to the Education Fund

The Reverend Robert M. Skinner (Class of 1934), to the Robert M. Skinner Memorial Scholarship Endowment Fund

The Reverend John B. Tavaglione, to the Education Fund

The Reverend Newell Wolsey Wells (Class of 1875), to the Education Fund

The Reverend Robert A. N. Wilson, Jr., (Class of 1926), to the Current Scholarship Fund

Honoring:

The Reverend Charles J. Dougherty (Class of 1954), to the Current Scholarship Fund

In celebration of the birth of:

Halsey Nathan Hathaway, son of William L. Hathaway (Class of 1977) and Alison B. Halsey (Class of 1977)

